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THE
TEACHER'S GUIDE
TO
PALESTINE,

CONTAINING

A COMPLETE LIST OF THE NAMES
OF ALL THE CITIES, ETC., OF PALESTINE,
MENTIONED IN THE SCRIPTURES, WHOSE SITES ARE
ACTUALLY KNOWN; WITH THEIR MOST APPROVED PRONUNCIATIONS
AND SIGNIFICATIONS; THEIR HISTORICAL INTERESTS AND
ALL THE REFERENCES TO THEIR MOST IMPORT-
ANT SCRIPTURAL ASSOCIATIONS;

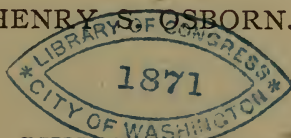
WITH

LESSONS AND ILLUSTRATIONS DERIVED
FROM THEM.

PREPARED FROM THE BEST AND LATEST AUTHORITIES AND
FROM PERSONAL TRAVELS AND EXAMINATIONS.

BY

HENRY S. OSBORN.



PHILADELPHIA:

J. C. GARRIGUES & CO.,

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PREFACE.

It will be necessary, to a ready use of this manual, to remember: 1. That no names occur in this list the sites of which are not on the map, and all places are designated about which anything **CERTAINLY IS KNOWN**. Those not known are *entirely omitted*. So that if a name does not occur in this list, the reader may take it for granted that the place or site is **NOT KNOWN** or has **NOT BEEN DISCOVERED** at the date of this edition.

2. All the names on the map in **SQUARE BLACK LETTERS** are to be found *in that exact spelling* in the latest and approved editions of the Bible, and are generally of size or of importance in proportion to the size of the type or of the mark which represents the town.

3. The shaded **OUTLINE LETTERS** give the names of places which were important during the **CRUSADES** or the early **ROMAN EMPIRE**, or in history **OTHER THAN SCRIPTURE**.

4. All the script letters are the *present Arabic* names, which often help to locate the Scriptural places.

5. Those WATER-COURSES marked only with a single line or dots, or without either, are universally dry in summer, or are simply ravines and valleys where water may or may not have existed. Such are called, by the natives, "*Wadys*."

6. LITTLE DOTS represent ruins, but the student can generally tell upon whose authority these ruins are entered by examining their arrangement; thus, three dots in the shape of V (*e. g.* the ruins near the outline letters of PELLA, 15 miles S. of Sea of Galilee,) are on the authority of Van de Velde; those in the shape of the upper part of a P (*e. g.* JABESH GILEAD, 6 miles lower,) are on that of the English missionary Porter; those on the square □ (*e. g.* TEKOA, S. of Jerusalem 8 miles) are from Robinson; those in other orders of arrangement are from several corroborations, and those places without any dots are without any ruins of any note.

7. The student may not only learn the existence of the FLORA and the kind of TREES AND PLANTS, but the amount or quantity growing, by observing the sign + or — after the words, thus PALM — *i. e. very few Palms*, OLIVES + *i. e. a large number of Olives*; and names with no signs indicate a *moderate number*. SOLITARY TREES standing here and there through the map are remarkable

trees of large size, the largest for miles around. Marks for CASTLES which are only half or quarter completed indicate a similar amount of wholeness in the buildings for which such marks stand. ALL WELLS are circular—SPRINGS have a point or tail, and tanks or RESERVOIRS are squares or parallelograms.

The PRONUNCIATION of words is believed to be upon critical and proper authority.

AN INTERROGATION MARK AFTER a name on the map indicates some doubt as to identity of the NAME with THAT PLACE or town; but an interrogation mark BEFORE the name indicates uncertainty as to the LOCATION of the city, but the mark is put near where the author supposes the place may have been with very great probability.

In the list of names in the Guide, the capital letters, AFTER the geographical name, represent the TRIBE; thus, ADORAIM, A-DO-RA'-IM, *strength*, J. A city, &c., where J. stands for tribe of Judah. When L. stands before such a letter it signifies *Levitical City* in the tribe. So with all the tribes the initial alone is used, as A—Asher; B—Benjamin; &c.

We would advise the student to have a stiff piece of card with the scale of miles marked upon it, copied from near the title, and always on hand, so as to determine the distance. Also remember that the points of the

compass,—N., S., E., W., N. E., N. N. E., &c.,—should be taught and learned that they may be quickly understood, as considerable care has been taken to obtain the direction in the description of places given in the Guide.

In conclusion, the author would state that this little manual is but an humble stepping-stone to aid beginners to attain to more comprehensive works, such as that admirable compend, Dr. Coleman's Historical Text-Book and Atlas of Biblical Geography, to the author of which he has been indebted greatly for suggestions and aid in undertaking and completing the large map of Palestine.

No better method of improving and interesting a class in College, School, Seminary or in private, can be adopted than that which conveys scriptural truths in a regular series of instructions, beginning with the first geographical name, and continuing through all, with the historical, local and spiritual interests and associations of the main cities, mountains, waters, &c., of the Bible; and the author has thus attempted to aid the parent, teacher and preacher in suggesting LESSONS and ILLUSTRATIONS derived from the towns, &c., treated upon in this work. Where Lessons or Illustrations are not plain, always see References, where the information wanted will be found.

GUIDE TO PALESTINE.

ABANA, AB'-A-NAH, *stony*. It was a river of Syria about 132 miles N. N. E. from Jerusalem to that part which flows through the city of Damascus. Its entire length is not much more than 50 miles, and it finds its source amid the ranges of Anti-Lebanon. It is perhaps, the most beautiful river in all that part of the world, and it is due to this river, and the river Pharpar, that the verdure of the plains of Damascus so far excels in beauty and extent that of all other plains of Syria. It is said of Mohammed that he refused to enter Damascus or remain in the gardens around it, "For," said he, "it is given to man to obtain but one Paradise, and he that enters this may fail of the one above." The river is clear and cool, and draws its largest supply from an enormous fountain but ten miles above the city, the Fountain of 'el Fijeh. The only Scripture reference is in 2 Kings v. 12, wherein Naaman is represented as comparing the Jordan (whose waters were perhaps, at the time he crossed it, much discolored) with the Abana and Pharpar, rivers almost always exceedingly clear, and delightful to the taste. In the times of our Saviour it

was called by the Greeks the GOLDEN RIVER. Lesson :—1. Necessity of obedience without having a reason therefor. 2. The good following a child's advice. 3. What so humble a class as servants may effect.

ABARIM, AB'-A-RIM, *passages*, R. On the E. of the Dead Sea and the lower part of the Jordan is a range of highlands breaking down to the Valley of the Jordan and the coast of the Dead Sea through deeply-cut defiles and "*passages.*" This high range, or rather high and uneven table land, is, as represented on the map, the mountains of Abarim. Somewhere on this ridge was the higher level of Nebo, with a peak named Pisgah. There are several heights to be found affording splendid views of the land N. and W. This range is mentioned first in Numbers xxvii. 12, and afterward only in chapter xxxiii. 47, 48, and Deut. xxxii. 49. It is associated with the death of Moses. Lesson :—The heinousness of sin, and the necessity of its punishment even in so great and good a man as Moses.

ABEL-BETH-MAACHAH, A'-BEL-BETH-MAY'-A-КАН, *meadow of the house of Maachah*, N. Called also Abel of Beth Maachah and simply Abel, and, as is probable, the same as Abel-maim in 2 Chronicles xvi. 4. Now called Abil, and it is situated on a little hill at the side of a stream which descends from the Merj 'Ayûn to the Waters of Merom or Huleh Lake, and is about 100 miles N. by E. from Jerusalem. Mentioned six times: 2 Sam. xx. 14, 15, 18; 1 Kings xv. 20; 2 Kings xv. 29. Lesson :—The moral power of a good and wise woman.

ABEL-MEHOLAH, A'-BEL-ME-HO'-LAH, *the meadow*

of the dance, I. About 40 miles N. N. E. of Jerusalem. Now a ruin, at the outlet of a little winter stream which runs into the Wady Maleh not far W. of the Jordan, and upon an undulating plain by the side of the stream.

This place indicates the direction the Midianites took when flying from Gideon across the Jordan, Judges vii. 22. It was here that Elisha was born, 1 Kings xix. 16. It also bounded, on the south one of the districts which furnished Solomon with commissary stores, 1 Kings iv. 12. These references to this place comprise all that are found in the Bible. Lesson:—The Great and Good may arise from very humble places.

ABILENE, A-BE-LE'-NE. A district of country surrounding the city of Abila, but the exact boundaries are unknown. Abila is about 17 miles N. W. of Damascus, and gave its name to the district, which was one of the most beautiful and fruitful in Syria; it was situated upon the river Abana. Abilene was coveted by many because of its fertility. It was governed by one Lysanias, a probable ancestor of the one mentioned in Luke iii. 1, but he was put to death through Cleopatra, who wished to add to her revenues from this region. After her death it was rented to Zenodorus, who, it is supposed, allowed robbers to prowl over the land for the bribes they paid him; at any rate, because he did not keep it clear from robbers, Abilene was taken from him and given to Herod the Great. At his death it was divided, and the southern part given to Philip, but the northern remained as originally, and it then came under the government of the Lysanias mentioned in Luke iii. 1.

The meaning of the name is doubtful. The inhabit-

ants supposed that Abel was murdered here. Hence they erected a tomb to Abel, and, as the length of the bodies of the ancients, in their imagination, was proportionate to their fame, Abel's tomb was made thirty yards long, which, they say, was the length of his body! This tomb is upon the top of a high hill, near the source of the river Abana. It gives us some means of determining how far N. the district extended, as the district itself is supposed primarily to have derived its name from Abel, and, moreover, especially as the traveller Pococke found an inscription at this very tomb, in which Lysanias is called Tetrarch of Abilene. Of course those who believed this tradition must have supposed that this region was that of the garden of Eden, showing how beautiful and fertile Abilene must have been.

In the Scriptures the name is mentioned only in Luke iii. 1. Lesson:—The historical accuracy of the Evangelist Luke, for Josephus calls it the possession of Philip, but it is proven that St. Luke was correct. See Kitto's Cyclopædia and Smith's Dictionary, under Abilene.

ABSALOM'S PLACE, **B**. Probably the site was at the so-called "Tomb of Absalom," opposite the eastern wall of Jerusalem, across the brook Kedron. The present tomb, though not so old as the time of Absalom, may, nevertheless, cover the "Place" where what is recorded in 2 Sam. xviii. 18 occurred. It is 24 feet square, of yellow limestone, about 18 feet high, surmounted by a short spire. When we examined it through a hole near the top, some years ago, it was filled with stones thrown in, through contempt of the memory of Absalom. Lesson:—"The name of the wicked shall rot."

ACCHO, אַק'-קו, *sultry or sandy*, **A**. A city on the sea-coast 80 miles N. N. W. from Jerusalem. It was so strong a city that it never was completely subdued. Although a city of several thousand inhabitants at present, it is mentioned but twice in the Scriptures—once in Judges i. 31, and again in Acts xxi. 7; in the latter place under the name Ptolemais. It still retains the name Akka. Viewed from the N., at a little distance, the city appears planted with trees and presents an attractive appearance, but within, the streets are narrow and dirty. South of the city is a bay, which in extent, measured on a line drawn from Accho to Mt. Carmel, is about 8 miles, and 3 miles broad, measured from that line to the coast. It is a remarkable fact that although ACCHO has had no less than seven names, it still retains the ancient name in a form only slightly altered. It was here that the most fearful and bloody contest of the Crusades was fought, and it was the last place, of any importance, in which the Crusaders held out against the Saracens.

Biblical History and associations only in Judges i. 31, or as Ptolemais in Acts xxi. 7. See references. Lesson:—The punishment of Asher, and through him of Israel, for the lack of faith and earnestness.

ACELDAMA, א-קֶל'-דַּמָּה, *field of blood*, **J**. About 500 yards S. S. W. of the Pool of Siloam, on the slope of the hills S. of Mt. Sion. It was set apart for the burial-place of the dead for many hundreds of years, till the beginning of the present century, and many bones may still be seen in the bottom of the charnel house, which itself is in ruins and in which the Crusaders buried their

pilgrims. Occurs only once, Acts i. 19. Lesson:—"The name of the wicked shall rot;" for another illustration of this lesson, see Absalom's Place.

ACHOR, A'-KOR, *trouble*, VALLEY OF, was that valley running due W. from Jericho. Scripture Associations: Josh. vii. 24, 26; xv. 7; Isa. lxv. 10; Hosea ii. 15. It received its name from the trouble brought upon the Israelites by the sin of Achan. It is probable that Achan's effects were burned at the mouth of the valley, as the hills rise either side, so that thousands could witness the punishment of the disobedient. Occurs only five times. Lesson:—The fearful difficulties into which the sin of covetousness may lead us.

ACHZIB, AK'-ZIB, A. A city upon the Mediterranean, about 9 miles N. of Accho, and now called Zib. "It stands upon an ascent close by the sea-side, is a small place, with a few palm-trees rising above the dwellings." There was another Achzib (Josh. xv. 44; Mic. i. 14), not known. Scriptural References, Judges i. 31; Joshua xix. 29. Lesson:—Same as Accho.

ADORAIM, A-DO-RAY'-IM, *strength*, J. A city now called Dura, 5 miles W. from Hebron. It is a large village situated on a hill, with fertile fields and olive-groves around it. Only one reference, 2 Chron. xi. 9. Lesson:—The expense of refusing wise counsel, and the troubles of sin visited upon the descendants of those who sin.

ADULLAM, CAVE OF, A-DUL'-LAM, *ornament or glory*. See Micah i. 15.—J. A cave 6 miles S. S. E. of Bethlehem, in the side of a deep ravine, which must be approached on foot. It is an immense cavern, with

many winding passages branching out from a central room. The entrance is through a winding passage, with small cavities on either side, about 4 or 5 feet high. It is said that all the parts of this cave have never yet been explored. David, who was a native of Bethlehem, very probably knew this cave from his boyhood and found shelter here when keeping his father's flocks; hence he fled here for safety from Achish king of Gath, 1 Sam. xxii. References: 1 Sam. xxii. 1; 2 Sam. xxiii. 13; 1 Chron. xi. 15. All other passages wherein the name occurs refer to the city Adullam, unknown in location, but after which the cave was probably named. Illustration:—Of the mutual sympathies of those in trouble—and the experiences David obtained.

ADUMMIM, A-DUM'-MIM, *bloody things*, **J.** An ascent between Jericho and Jerusalem, along the valley of Achor. This valley, being deep and dark, has always been noted for robbery and deeds of blood even to the present day. A ruin supposed to be that of an ancient fortress was found midway between Jerusalem and Jericho, which had been called from time immemorial the Castle of Blood, the Arabic form of the name being very similar to that of the ancient name. Scripture References:—Josh. xv. 7; xviii. 17. Illustration:—The appropriateness of our Saviour's parable, Luke x. 30.

ÆNON, E'-NON, *springs or fountains*, **B.** Probably about 3 m. N. E. of Jerusalem. There are large fountains here, and tradition gives the name of Salim to a neighboring place. Only in John iii. 23. [John was baptizing in the country between the Jordan and Jerusalem—Jesus came there too. The word “also”

(John iii. 23) proves it. John iv. 1-4 shows that our Lord left Judea, and John baptizing at Ænon, and went to Samaria and Shechem. Hence it was impossible that either Salim or Ænon could have been near Shechem, as some geographies have it, for our Saviour went to Samaria to avoid interfering with John, who was at Ænon, which must have been in Judea.] Lesson:—The “Christian” courtesy and prudence of our Saviour.

AI, A'-I, *mass or heap*, **B.** Not more than 8 m. N. by E. of Jerusalem, and not far E. of Bethel. Nothing remains of it now except a broken cistern. It is the same as Hai in Gen. xii. 8; xiii. 3, between which place and Bethel, Abram builded the second altar which was erected in Palestine, and while the Canaanites were still in the land. For the first altar see “Moreh.” Four hundred and sixty years after this we read of the Israelites defeated at Ai, Josh. vii., and then in the 8th chapter of their victory over Ai and their destruction of the city. The name occurs 38 times, but the above references lead to the only important ones. Lesson:—1. Consequences of presumption. 2. How the sin of one may affect the happiness and safety of many.

AIATH, A-I'-ATH, Isa. x. 28, same as Ai.

AIJA, A-I'-JAH, Neh. xi. 31, same as Ai.

AIJALON or AJALON, AJ'-A-LON, *a chain*, or *strength*, **L. D.** Now it is called Yâlo and is a little village on the S. E. of a fine mountain basin. It gave its name to the valley which runs immediately adjoining. The first mention of it is made when the sun and moon were commanded to stand still,—the sun upon Gibeon and the moon in the valley of Aijalon, Josh. x. 12. As you

stand upon the height of the little town of Beth-horon and look southward, Aijalon may be seen on the right, and Gibeon is upon a little hill almost as far off upon the left. The broad valley on the map of Merj Ibn Omar is the valley of Aijalon.

References:—Levitical city, in Dan—Josh. xxi. 24; 1 Chronicles vi. 69. Danites could not conquer the Amorites in the neighborhood, Judges i. 35; 1 Sam. xiv. 31; 1 Chron. viii. 13; was a walled city, 2 Chron. xi. 10; taken by the Philistines, 2 Chron. xxviii. 18. Another Aijalon existed in Zebulun, unknown, Judges xii. 12. Occurs 10 times. Tradition says that there was a temple to the moon at this place; if so it must have been an awful reproof to the heathen when they saw the moon standing still to their own destruction. Lesson:—God's supreme control of all things.

AMALEKITES, A-MAL'-E-KITES, *a people that licks up, or uses ill.* The descendants of Amalek the grandson of Esau, who lived S. of the Moabites and were their neighbors on the south. The first mention of them is Gen. xiv. 7. Mentioned 15 times. Lesson:—The degree of success God grants his people. They were a people of great power, and called "the first of nations."

AMMONITES, AM'-MON-ITES, *son of my people.* Descendants of Ammon, the son of Lot, Gen. xix. 38. They took possession of a country formerly inhabited by giants called Zamzummins, Deut. ii. 20, having driven them out. They were separated from the Moabites by the river Arnon. Their first battle with the Israelites is mentioned in Judges iii. 13. One hundred and forty years after we find that the Israelites are serving the gods

of the Ammonites, Judges x. 6. They crossed over Jordan into the land of Israel and fought with Benjamin, Judah, and Ephraim on the pretense that they had taken their land from them, Judges xi. 13. But Jephthah smote them from Aroer and with a very great slaughter, Judges xi. 33. They were again defeated by Saul B. C. 1095, 1 Sam. xi. 11; when the two and a half tribes were taken captive, they took possession of the towns belonging to Gad, Jer. xlix. 1. They opposed the rebuilding of Jerusalem, Neh. iv. 3, 7, 8. Their national idol was Molech, whose worship was introduced among the Israelites by the Ammonitish wives of Solomon, 1 Kings xi. 5, 7. See further under Rabbah. Mentioned 19 times. Illustration:—The mercy God shows to even the sinning children of his people.

AMORITES, AM'-O-RITES, *bitter*. Descendants of Hamor, Gen. xxxiii. 19, called Emmor, Acts vii. 16, the fourth son of Canaan, Gen. x. 16. The name is sometimes used for the Canaanites in general, for they were the most powerful and distinguished of the Canaanitish nations. They are first noticed in Gen. x. 16, and xiv. 7. Their country was promised to Abraham, Gen. xv. 21.. When the Israelites entered the promised land they occupied land on both sides of the Jordan, but their land E. of the Jordan was given to Gad, Reuben, and the half of the tribe of Manasseh. Their southern limit is given Numb. xxi. 13. They were at that time under two kings, Og and Sihon. Og was a giant and lived in the most rugged part of the country at Ash'-taroath and Edrei, about 20 m. E. of the sea of Galilee. He was defeated by the Israelites at Edrei, but afterward

he and others gathered an immense army, "as the sand upon the sea-shore in multitude, with horses and chariots," Josh. xi. 4. Josephus, the historian, says that there were 300,000 foot soldiers, 10,000 cavalry and 20,000 chariots. Joshua came suddenly upon them at the waters of Merom, and Israel smote and thoroughly scattered them until they left none remaining, Josh. xi. 7, 8. There were quite enough left in other parts to give the Israelites much trouble for many years, and they were never subdued entirely, although they became tributary, 1 Kings ix. 20, 21. Alluded to 87 times. Lesson:—The consequences of the remaining lack of faith among God's people.

ANAB, A'-NAB, *a grape*, **J.** A little village about 5 m. W. of S. from Hebron. At this place Joshua destroyed certain giants called Anakim. Compare Josh. xi. 21 with Numbers xiii. 33; Josh. xv. 50 is the only other place.

ANATHOTH, AN'-A-THOTH, *answer*, **L. B.** A little village on a broad hill 4 m. N. by E. from Jerusalem. Formerly, it seems, it was a walled town: from this place, now called Anata, stone for building is carried to Jerusalem. It was the dwelling-place of prophets. It was here that Jeremiah was born, Jer. i. 1; xi. 21, 23; xxix. 27; Josh. xxi. 18 (the first mention). Lesson:—The presence of very good men does not always prevent great wickedness in a city. Named 14 times.

APHEK, A'-FEK, *a stream*. There were probably five distinct cities of this name, but the site of one only is known with certainty. That is now called Fik, and is a large village just E. of the lake of Tiberias on the

high table-land. It is referred to only in 1 Kings xx. 26, 30, and 2 Kings xiii. 17. It was near this place that a fearful battle was fought between Ahab and Benhadad, in which 100,000 Syrians were slain in the field and 27,000 in Aphek. Lesson:—God is the God of the valleys as well as of the hills—God’s jealousy of his honor.

AR, AR, *awakening or uncovering*. This city was a little more than 40 m. S. E. from Jerusalem, and was also called Rabbath Moab. It was the capital of Moab near the river Arnon; now it is called Rabba, is situated on a low hill commanding a view of the plains, and has extensive and handsome ruins, but characterized by “waste and silence.” It was an important place in the times of the early Christian Church, and was then called Areopolis. The Israelites passed through Ar, which had been given to the children of Lot, and for this reason they were not to disturb the inhabitants, Deut. ii. 18, 19. Its desolation was foretold, Isa. xv. 1. Named six times. Lesson:—The fulfillment of prophecy.

ARAD, A'-RAD, *a wild ass*. A city about 14 m. S. of Hebron; it is a barren-looking hill rising above the surrounding country called Tell* Arad. Fragments of pottery on its top and a ruined reservoir on its S. are the only remnants of the ancient town. Here lived the people who drove back the Israelites when they attempted to pass up from the desert into Canaan, Numb. xxi. 1 (wherein King Arad and the king of Arad are the same), but they were at last subdued by Joshua, Josh. xii. 14;

* Tell is the Arabic word for “hill.”

Judg. i. 16. Four times. Lesson:—Great troubles flow from small sources.

ARAM, A'-RAM, *magnificence*. This was the name of Syria, or all that land north of Palestine beginning with the region just E. of the Dead Sea, and including the region farther eastward, Numbers xxiii. 7; 1 Chron. ii. 23, wherein the general country E. of the Dead Sea and Jordan is meant.

ARGOB, AR'-GOB, *a turf of earth, curse of the well*. A district lying beyond Jordan 35 m. E. of the Sea of Galilee in the half tribe of Manasseh, and included in the general country of Bashan. There were 60 cities in this region, Deut. iii. 4, 13, 14, and the district is noted as being the most rugged and volcanic of all Syria. At the present it is known as "the Lejah," but in the times of our Saviour as TRACHONITIS, and under this name is referred to in Luke iii. 1. It is a wonderful region, if for no other reason than this, that the cities are deserted, although the houses appear in many cases in a most perfect and habitable condition, the stone doors still being upon their sockets, so that they can be closed and opened. Named only four times. Illustrates the triumphs of God's people.

ARIEL, A'-RE-EL, *lion of God*. A poetical name for Jerusalem, used in Isaiah xxix. 1, 2, 7. The meaning of which is, that when God forsakes, the lion shall be brought low and shall change his roaring into whispers of weakness, as described in verse 4.

ARNON, AR'-NON, *roaring or sounding*. A river which formed the southern boundary of Palestine or the east of the Jordan, and separated between the Moabites

and the tribe of Reuben. The river, emptying into the Dead Sea, is nearly dry in the summer, but receives tributaries from so far N. as the spurs of Mt. Gilead, and then heavy torrents appear to carry large rocks down its channel; hence, perhaps, its name. The remains of a Roman road passing near Aroer show where the Israelites crossed the Arnon, as the channel, in other parts almost impassable, is easily crossed here. The valley is not so shrubby as are many other valleys, perhaps, because of the force of the winter current. There were a few tamarisks and oleanders growing some years ago. It is now called the Mojib, and its valley is nearly 2 m. wide in places 8 or 10 m. E. of the Dead Sea. The most interesting Scripture References are, Numbers xxi. 13, 26; xxii. 36; Deut. iii. 8, 12, 16; Josh. xiii. 15, 16. Named 25 times. Lesson:—Nothing gained by presumption against God's people.

AROER, AR'-O-ER, *a heath, or, naked, or, bare.* There were three cities of this name, the sites of two of which are known: 1. Aroer of Moab, mentioned in the last paragraph of the section on the Arnon, now called Ar-á-ir and situated upon the N. bank of the river, on the edge of a precipice overlooking the river. It is highly probable that this was only a part of the ancient city, and perhaps the fortified part and where the "high places" were, Num. xxi. 28; the remainder of the city and the most important part being below and nearer the channel of the river, and therefore in closer proximity to such crops as were usually sown or planted in the valley. Hence it is called "Aroer by the brink (or "on the bank," Josh. xiii. 9.) of the river of Arnon," Deut. ii. 36, in

contra-distinction to Aroer that is in the midst [or valley] of the river, just as we find upper and lower Beth-horon, Josh. xiii. 9, 16. When the Israelites arrived at Aroer they had only 25 miles to travel before they reached the N. end of the Dead Sea, near which they crossed into Canaan. Referred to 11 times. Deut. iii. 12; iv. 48; Josh. xii. 2; Judg. xi. 26, 33; 2 Kings x. 33. Lesson:—God reminds them of their first victories on the border of Canaan.

2. The second Aroer was in the tribe of Judah, about 50 m. W. of S. from Jerusalem and 30 m. nearly in the same direction from Hebron. Here there are 3 wells and many pits for water, and, just W. of these, on a hill-side, are ruins and pottery indicating the probable site of the ancient Aroer. It was to the inhabitants of this city that David sent presents of the spoil of those who had robbed him and his men, 1 Sam. xxx. 28. This is the only reference. Lesson:—Avoid selfishness and any appearance of covetousness.

The site of the other Aroer, in Gad, is not known, but supposed to be at a place called Ayra, 7 m. S. W. of Salt in Mt. Gilead, but it is very uncertain. 2 Sam. xxiv. 5; Josh. xiii. 25.

ASHDOD, ASH'-DOD, *a wild, open place*. A city on a grassy hill 2 m. from the Mediterranean coast, 25 m. almost due W. of Jerusalem. It was a chief town of the Philistines, assigned to Judah, but never permanently in their possession. It was the seat of the worship of Dagon, and it was here that Dagon fell down before the captured ark. It was a town of great importance, but now is in ruins of arches and columns. It is the same

as Azotus, Acts viii. 40. References :—Josh. xi. 22, (first notice); Josh. xiii. 3; 1 Sam. v. 5; 1 Sam. vi. 17; 2 Chron. xxvi. 6; Neh. xiii. 23; Jer. xxv. 20. Referred to 21 times. Lesson:—Though the wicked (Anakim) escape for the present, God brings them under punishment at last.

ASHDOTH-PISGAH, ASH'-DOTH-PIZ'-GAH, *the pourings, or streams of Pisgah*. The name of the ravine at the base of Mt. Pisgah, which was the general mountain upon which Mt. Nebo rose as a peak. See Nebo, Deut. iii. 17.

ASHER, TRIBE OF, ASH'-ER, *blessedness*. Asher was one of the sons of Jacob and Zilpah, the handmaid of Leah. He became the founder of one of the 12 tribes, and had his lot in a very fruitful country. But Asher had much trouble to get possession of the land assigned to him, as it comprised all the land on the coast whereon dwelt the powerful "Canaanites," the Phœnicians of Sidon and of Tyre (which was builded after Sidon, probably to strengthen themselves against the Israelites). The probable extent of the tribe is indicated by the yellow section on the map, numbered I.

All the rich plain on the sea-coast near Mt. Carmel running northward to the spurs of the Lebanon mountains and to the river Leontes which cuts through the base and turns at a right angle toward the Mediterranean, formed a part of the district of Asher. It had Napthali on the E., Issachar and Zebulon on the S., and more of the Phœnician territory than it could conquer on the W., even including Sidon. The writer found the deepest soil in all Palestine and the darkest

and richest along the western portion of this district. It resembles much of the best prairie-land in the rankness of vegetation and depth of soil. Perhaps there is no country of equal size where a greater variety of agricultural, mineral and commercial advantages exists than does in this district. The olive-groves and vineyards, the richest pastures, and the probable iron and other metals and the minerals which appear to show themselves in the soil and hills at present, all verify the scriptural assertions, Gen. xlix. 20; Deut. xxxiii. 24, 25. Its towns are named in Josh. xix. 24-31.

ASHKELON, ASH'-KE-LON, *weight, J.* A chief city of the Philistines, and the only one which they possessed immediately upon the sea-coast of the Mediterranean. It was 36 m. S. of W. from Jerusalem, but never fully in possession of Judah. It abounded in aromatic plants, onions and vines upon the hill lands just E. of this city, which rise to about 230 feet. Here Herod the Great was born, and hence, although he did not live here, he adorned it with fountains, baths and colonnades. The inhabitants disliked the Jews so much that at one time they slew 2500 who dwelt there. It suffered much during the Crusades, having been destroyed and rebuilt several times during the times of Saladin and Richard, but at length was totally destroyed by the Sultan Bibars, A. D. 1270. Various dates of battles are indicated on the map. It is now little more than a ruin, but is still called Askulan. The name occurs 12 times. First mention Judg. i. 18; xiv. 19; Jer. xxv. 20; xlvi. 5, 7; Amos i. 8; Zeph. ii. 4, 7; Zech. ix. 5. Illustrates the exact fulfillment of prophecy.

ASHTAROTH, ASH'-TA-ROTH, *flocks or riches*, **L. M.** Called also ASHTAROTH-KARNAIM, KAR-NA'-IM, *horns*. The city of Og, King of Bashan, Josh. ix. 10, was about 20 m. E. from the sea of Galilee, now called Ash'areh. It derived its name from the goddess of the Zidonians (1 Kings xi. 33), of whom the moon was the symbol; hence the images of this Ashtoreth were frequently crowned with the horns of a new moon. Some place this city at Mezarib (v. map), but without the best reasons. Gen. xiv. 5; Deut. i. 4; Josh. ix. 10; xii. 4; xiii. 12, 31; 1 Chron. vi. 71; are all the references to the place in the Scriptures. Illustrates:—The desolation which follows idolatry. The loneliness and desertion of the surrounding country is extreme, where once most celebrated and frequented.

ATAROTH, AT'-A-ROTH, *crowns*, **E.** A city on the borders of Ephraim 12 m. a little W. of N. from Jerusalem. It is referred to but twice, Josh. xvi. 5; xviii. 13, and then the addition of Ad-dar is made to the name. It is now a large village on the summit of a hill. It was named only to mark the border of Ephraim. The sites of the other cities of the same name are not known.

AVEN, A'-VEN, *iniquity*. The plain so called was between Lebanon and Anti-Lebanon, where stood the magnificent temple dedicated to the sun, now called "Baalbec" (bal'-bec), previously "Heliopolis (*city of the sun*). The plain was a valley, and is more than 2000 feet above the level of the Mediterranean, called on the map Cœle-Syria (*Hollow Syria*). It extends many miles northward. Amos i. 5, the only reference.

AZEKAH, AZ-E'-KAH, *strength of walls*, **J.** A city 15

m. W. S. W. from Jerusalem. It is only a ruin now, but it was adjoining a fine broad valley, and perhaps on the side of the hill now called Tell Zakariya. It was by this place that the discomfited Philistines fled when defeated by Joshua (x. 10); Josh. xv. 35 shows that it belonged to Judah in the valley or lowlands. Near this place were gathered the hosts of the Philistines to battle against Saul and his army, and they had the valley between them. In this valley and at this time David met Goliath of Gath, 1 Sam. xvii. Rehoboam built (*i. e.* rebuilt and strengthened) this city, 2 Chron. xi. 9, and it had other villages which were tributary to it, Neh. xi. 30, hence called "villages of Azekah." It remained a defenced city for several hundred years, and was of so much importance that the king of Babylon fought against it and took it, Jer. xxxiv. 7. Referred to only seven times. It is a symbol of the great power for evil in comparatively obscure places.

AZOTUS, see Ashdod. Acts viii. 40.

AZZAH, AZ'-ZAH, *strong*, see Gaza. Deut. ii. 23.

BAALAH, BA'-A-LAH, *her idol*. Same as Kirjath-jearim (which see). Only places of reference are Josh. xv. 9; 1 Chron. xiii. 6. The ark of God remained here some time, even under its unchanged *name*. So the Spirit of God is found sometimes where the appearance to us may seem to forbid.

BAALATH, BA'-AL-ATH, *proud lord*. A city about 22 m. N. W. of Jerusalem, on the N. boundary of Dan, Josh. xix. 44, perhaps the same afterward rebuilt by Solomon, 1 Kings ix. 18. But there is some doubt as to

the identity of the place, hence in the map the interrogation mark is placed before the name.

BAAL-GAD, BA'-AL-GAD, *the Baal of Gad*. Probably the place called Baalbek or Heliopolis, in the valley of Cœle-Syria, near the western base of Anti-Lebanon, about 40 m. N. of Mt. Hermon. Gad signifies a troop, and was the name of an idol, and has such a meaning in Isa. lxx. 11; "a table for that troop" means the same as a table for that Gad. The syllable bek in Baalbek means the same, Baal's Gad. The place may be the same, therefore. It was more than 160 m. E. of N. from Jerusalem. Joshua conquered the kings and the land to this place, Josh. xi. 17; xii. 7; the only remaining reference is Josh. xiii. 5. It marks the utmost northern limit of the conquest under Joshua.

BAALE, BA'-AL-E, *my lord*, same as Kirjath-jearim (which see), 2 Sam. vi. 2.

BAAL-MEON, BA'-AL-ME'-ON, *the master of the house*, R. A city about 35 m. (a little to the) S. of E. from Jerusalem, now called Ma-in, but in ruins. This is the same as Beth-meon, Jer. xlviii. 23, and Beth-baal-meon in Josh. xiii. 17. First mentioned in Numb. xxxii. 38.

BAHURIM, BA-HU'-RIM, *choice*. A village about 3½ m. N. E. from Jerusalem, near the present hamlet called Sid, on the side of a long valley or pass to the Jordan. This is probably the place where Shimei cursed and threw stones at David, 2 Sam. xvi. 5; see also 2 Sam. xvii. 18, also 2 Sam. iii. 16; xix. 16; and 1 Kings ii. 8, being all the places in which the village is referred to in Scripture. Associated with the meanness of some spirits

in insulting the unfortunate, and the punishment which such sometimes incur.

BASHAN, BA'-SHAN, *fat or fertile*. This country was the land of Og when the Israelites entered Canaan, and was then; and has always been, among the finest pasturelands of Syria. Hence its cattle are the finest now, as they were in the time of the prophet Ezekiel (xxxix. 18); and still earlier, in the time of Moses, Deut. xxxii. 14, we read of the "rams of *the breed of Bashan*." The oaks are mentioned in connection with the cedars of Lebanon, Isa. ii. 13; Zech. xi. 2; Ezek. xxvii. 6; Amos iv. 1. The first notice of this country is in Gen. xiv. 5, but under another name. Bashan occurs first in Numb. xxi. 33. The country is indicated on the map E. of Jordan and N. of Mt. Gilead, and bounded W. by Sea of Galilee. Lesson:—The strength of Bashan illustrates the greatness of those victories God grants his people when faithful and obedient.

BEER, BE'-ER, *a well*, **B**. A place called Beeroth five times, and Beer only once, in Judg. ix. 21; hence see Beeroth.

BEEROTH, BE'-E-ROTH, **B**. A little town 6 miles N. of Jerusalem, Josh. ix. 1-18; 2 Sam. iv. 2; Ezra ii. 25; Neh. vii. 29. Lesson:—Be faithful in your promises, although to an enemy.

BEERSHEBA, BE'-ER-SHE'-BAH, *well of the oath*, **S**. A place 40 m. S. W. from Jerusalem. There are here five ancient wells, three ruined, two containing water sweet and pure. The ruins of a village are on the N. side of the little valley, called by the Arabs Bir es Se'-ba, indicate the position of the ancient village. The great

desert commences here. It is first mentioned in Scripture Gen. xxi. 14, 31, 32, 33. It is frequently named as the southern extremity of the land in the proverb, "from Dan to Beersheba," Judg. xx. 1; 2 Sam. xvii. 11; 1 Chron. xxi. 2; 2 Chron. xxx. 5. Here Samuel established his sons as judges, 1 Sam. viii. 2. Here Elijah stayed before he left for the desert, 1 Kings xix. 3, and here was the chief seat of idolatry in the times of Uzziah, Amos v. 5. Lesson:—As Beersheba separates between the land of promise and the desert, so God's "oath and promise," Heb. vi. 17, only holds this world back from utter desolation.

BERACHAH, BE-RA'-KAH, *blessing*, **J.** A valley about 8 m. S. S. W. of Jerusalem, near an Arab town of that name. It was so called because here Jehoshaphat and his people assembled to bless the Lord for their deliverance from the combined attack of the Edomites, the Ammonites and Moabites, 2 Chron. xx. 26. Lesson:—It suggests the benefit of seasonable mementos of our blessings.

BETHANY, BETH'-A-NY, *house of dates*, **B.** A small village two miles E. S. E. of Jerusalem, on the eastern side of the Mount of Olives. At present a miserable village, but is remarkable for its Arabic name, El Asariyeh, which means *the place of Lazarus*. It is not mentioned in the Old Testament. In the life of our Lord it was known as the home of Lazarus, of Mary and Martha with whom Jesus stayed at times, John xii. i; Mark xi. 12; Mat. xxi. 17, and here he raised Lazarus from the dead, John xi. The tomb is still shown. Here also, while at supper, the precious box of ointment was broken

over his head; and nigh unto Bethany he blessed his disciples and was "carried up into heaven," Luke xxiv. 51. See also Matt. xxvi. 6; Mark xiv. 3. Lesson:—Psalm cxii. 6; Prov. x. 7, first clause.

BETH-ARBEL, BETH-AR'-BEL, *the house of ambush*, **Z**. Ruins near the W. of Lake Tiberias. Famous for its caverns. Mentioned only once, Hosea x. 14. These caverns were made use of in war at different times, and sometimes afforded protection to bands of robbers. It is thought that some could accommodate 600 men. This is the *Arbela* of Josephus and *Irbid* of the Arabs. See map. Lesson:—Her villany was the cause and source of her own destruction.

BETH - BAAL - MEON, BETH-BA'-AL-ME'-ON, *idol of the dwelling-place*, **R**. Ruins about 12 m. E. of N. extremity of Dead Sea. It is only mentioned in Josh. xiii. 17, but in Numbers xxxii. 38, Baal-meon is the same place, with the Beth omitted, and in xxii. 41, Baal is probably still the same place. Evidence of the completeness of the early conquests.

BETH-DAGON, BETH-DA'-GON, *house of Dagon* (the fish-god), **J**. Most likely Beit-Dejan, between Joppa and Lydda, 24 m. N. W. of Jerusalem. It is merely mentioned in Scripture, Joshua xv. 41.

BETHEL, BETH'-EL, *the house of God*, **B**. The ruins of this interesting spot are found about 8 m. N. of Jerusalem. It is inhabited by a few miserable families, although it was once of great importance, as the ruins cover about four acres. From this point Abraham and Lot looked forth over the land when they were about to separate, Gen. xiii. 3-10. Here Jacob dreamed, and erected

his altar, Gen. xxviii. 10-19, as Abraham had done before him, Gen. xii. 8. In course of time the spot was desecrated by being made a chief seat of idol worship, 1 Kings xii. 29. Not mentioned in the New Testament. See also Gen. xxxi. 13; xxxv.; Josh. vii., viii., xii., xvi., xviii; Judges i., iv., xx., xxi., where it is translated "house of God," 1 Sam. vii., xiii., xxx.; 1 Kings xii., xiii.; 2 Kings ii., x., xvii., xxiii.; 1 Chron. vii.; 2 Chron. xiii.; Ezra ii. 28; Neh. vii. 32; xi. 31; Jer. xlviii. 13; Hosea x., xii.; Amos iii., iv., v., vii. Occurs 66 times, and 4 times translated. Lesson:—No name or memories safe from desecration by sinful men.

BETH-EMEK, BETH-E'-MEK, *house of broad valley or plain*, **A**. Now village of Amka, 7 m. N. E. of Accho, at the foot of the hills and on the borders of Asher, Joshua xix. 27; only mentioned as directing the limits of **A**.

BETH-GAMUL, BETH-GA'-MUL, *the house of the camel*. Ruins of this town exist in a state of fine preservation about 45 m. E. S. E. of the Sea of Galilee. Mentioned but once, Jer. xlviii. 23. It is about 45 m. S. E. of the Sea of Galilee, and though it has been deserted for centuries, the massive houses look as though the inhabitants had just left them. Illustration:—Prophecy.

BETH-HACCEREM, BETH-HAK'-SE-REM, "*house of vineyards*," **J**. Probably the present Jebel el Fureidis (hill of Paradise), about 6 miles S. by E. of Jerusalem. Of no importance now, but at one time overlooking the fertile valleys south of Jerusalem, hence the allusion to the setting up a fire, &c., Jer. vi. 1. It was in part rebuilt by Herod, and is mentioned but twice in Scripture, Neh. iii. 14; Jer. vi. 1.

BETH-HOGLAH, BETH-HOG'-LAH, *partridge house*,

J. On the borders of Benjamin and Judah. It was mentioned as a means of determination of the boundary line. At present it consists of only a few ruins about a small spring 3 m. N. of the Dead Sea and 3 m. W. of the Jordan. Josh. xv. 6; xviii. 19-21, the only references.

BETH-HORON, BETH-HO'-RON, *the house of the hollow*. There are two towns of this name, the one on the hill and the other at the base; the one called Beth-horon "*the upper*," and the other "*the lower*." They were both builded by a female named Sherah, 1 Chron. vii. 24, and in after times rebuilded and strongly fortified by Solomon (2 Chron. viii. 5), because they commanded the great pass up from the land of the Philistines to Jerusalem. It was here that Joshua stood, near the site of upper Beth-horon, when the great victory over the Amorites was gained, Josh. x. 11, and, as he looked southward, Gibeon would be on the left and the "valley of Aijalon" on the right (see the map), the former only 3 m. off, and the latter running along at about the same distance toward the right and onward toward the coast. As the moon was over the valley, and W. of the sun, the battle must have taken place early in the morning, when the Amorites were defeated, and attempting to escape to the plain by this pass, they were cut off by Joshua. This occurred about 1450 years B. C.

In after years the general of Antiochus marched against Jerusalem, but the Jewish general having occupied this pass, defeated the Romans and pursued them down the pass to the plain. Two centuries later, the Roman proconsul, when approaching Jerusalem by this

same pass, suffered a terrible defeat, thus making this valley of Beth-horon the scene of one of the earliest and one of the latest victories of the Jewish arms.

The Crusaders often made their way up through this pass; but the present villages are small, containing some remains of ancient fortifications. Name occurs fourteen times. Scripture Reference, Josh. xvi. 3, 5; xviii. 13, 14; xxi. 22; 1 Sam. xiii. 18; 1 Kings ix. 17; 1 Chron. vi. 68; vii. 24; 2 Chron. viii. 5, 5; xxv. 13. Lesson:—God's sovereignty over nature.

BETHLEHEM, BETH'-LE-HEM, *house of bread*, J. A flourishing little village on a ridge about 5 m. S. of Jerusalem. Noted for the Latin convent buildings, wherein is the reputed cave and place of our Saviour's birth. The first notice occurs in Gen. xxxv. 19, where the place is said to be in the way to Ephrath, the meaning of which word, "fruitful," is illustrated by the richness and fertility of the surrounding fields. Bethlehem is interesting also in connection with the story of Ruth. "It was in the corn-fields below the village that Ruth gleaned," Ruth ii. 3. In the New Testament history, Bethlehem early attracts our notice as the birth-place of Jesus.

Roman superstition now points out a spot where Christ was born—a cave surmounted by a large convent which was erected in the fourth century by the Empress Helena. This building is the oldest Christian monument in the world.

The modern inhabitants of the village are all Latin Catholic Christians, and many of them make a living by carving crucifixes, beads, &c., to be sold to travellers. Gen. xlviii. 7, alludes to the tomb of Rachel (called

Rachel's sepulchre in 1 Sam. x. 2) as the place of burial. This tomb, represented on the map a little W. of N. from the city, is a small white square building, with a room large enough to accommodate some 15 or 20 persons. The crooked line to the E. of the tomb is the ancient aqueduct of Solomon, running, from Solomon's Pools on the S., to the city of Jerusalem. On the plain E. of Bethlehem the shepherds kept their flocks, and up this hill they climbed to see the infant Saviour. Near the city gate is the spring referred to in 2 Sam. xxiii. 15; 1 Chron. xi. 17, 18. Around Bethlehem David was reared and here he watched his father's flocks. The country is fruitful and beautiful for its pasture and its fields of grain, and reminds one of the name the surrounding district once claimed, namely, Ephrath, or "fruitful." See Judg., xii., xvii., xix; Ruth i., ii., iv.; 1 Sam. xvi., xvii., xx; 2 Sam. ii., xxiii; 1 Chron. ii., iv., xi; 2 Chron. xi; Ezra ii. 21; Neh. vii. 26; Jer. xli. 17; Micah v. 2; Matt. ii; Luke ii; John vii. Occurs 48 times. Lesson:—Small places and things made great by the presence of God.

BETHLEHEM, BETH'-LE-HEM, **Z**. A small, wretched village about 7 m. W. by N. of Nazareth. Josh. xix. 15, is the only reference to this Bethlehem.

BETH-MEON. Same as BETH-BAAL-MEON, which see.

BETH-NIMRAH, BETH-NIM'-RAH, "*the house of pure water*," **G**. A town on the east side of the valley of the Jordan, E. of Jericho. A spring of water gives name to the place, Numb. xxxii. 36, and Josh. xiii. 27. See more fully at the word Nimrah.

BETHPHAGE, BETH'-FA-JE, *the house of early figs*, **J**. Probably on the rocky S. W. spur of Olivet, a few hundred yards S. of the road from Jerusalem to Jericho. Only occurs in Matt. xxi. 1; Mark xi. 1; Luke xix. 29. See the map of Jerusalem and its surroundings on the S. E. corner of the map. Associated only with the getting of the colt for our Saviour's triumphal entry into Jerusalem:

BETH-SAIDA, BETH-SA'-E-DAH, "*house of fishing*," **M**. A small village 2 miles N. of the upper end of the Sea of Galilee and just E. of the Jordan. There were two towns of the same name, this being one, and another on the N. W. shore "near Capernaum." The name is not mentioned in the Old Testament. But in the life of Christ we have frequent mention of these towns. There are four occasions upon which this name is used. 1. As indicating the birth-place of Philip, Andrew and Peter, John i. 40; xii. 21. 2. As associated with the miraculous appearance of Christ upon the Sea of Galilee, Mark vi. 45, and Luke ix. 10. 3. The healing of the blind man, Mark viii. 22. 4. When the woes were pronounced against it in connection with Chorazin, Matt. xi. 21; Luke x. 13. The 1st alludes to the western town of Galilee, *certainly*. The 3d most probably to the eastern town, and the 2d and 4th probably to the western. The site of the latter was *near* the place marked upon the map on the N. W. shore, but the exact site is unknown, as is true also of Capernaum. Lesson:—Great privileges make great responsibilities.

BETH-SHEAN and BETH-SHAN, BETH-SHE'-AN or BETH'-SHAN, "*house of rest*," **M**. A wretched vil-

lage about 14 m. a little W. of S. of the S. end of the Sea of Galilee and five miles W. of the river Jordan. The extensive ruins show marks of former greatness. Although assigned to Manasseh, Josh. xvii. 11, 16, it was not conquered by that tribe, Judges i. 27. The body of Saul was fastened to the wall of Beth-Shan by the Philistines, 1 Sam. xxxi. 10, 12. This city received the name of Scythopolis because taken possession of by a band of Scythians in the time of Josiah. In the Middle Ages, although desolate, it still was called the metropolis, and during the Crusades was a bishopric. Occurs 9 times. See remaining references in 2 Sam. xxi. 12; 1 Kings iv. 12, 12; 1 Chron. vii. 29. Associated with the sad end of Saul, who forsook God before God forsook him.

BETH-SHEMESH, BETH-SHE'-MESH, *house of the sun*, L. J. Ruins of this city are found 12 m. W. (a little S.) of Jerusalem. It is chiefly interesting as the spot to which the Philistines brought the ark from Ekron, 1 Sam. vi. 9-19. And as the place where a battle took place between the kings of Judah and Israel, 2 Kings xiv. 11, and 2 Chron. xxv. 21. Lesson:—The sad results of self-complacency after success.

BETH-TAPPUAH, BETH-TAP'PU-AH, "*house of apples*," J. Small village about 4 m. W. N. W. of Hebron. But once mentioned, Josh. xv. 53. See Tappuah. Only mentioned in a list of names of Judah's towns.

BETH-ZUR, BETH'ZUR, *house of a rock*, J. Ruins of a fortress and a fountain, about 5 m. N. of Hebron, mark the place of this stronghold. It was fortified in order to defend the approach to Jerusalem in this direc-

tion. Josh. xv. 58; 1 Chron. ii. 45; 2 Chron. xi. 7; Neh. iii. 16, comprise all references.

BOZRAH, BOZ'-RAH, "*a fortification*," **Moab**. The same as Bezer in the wilderness. Jer. xlviii. 24, and Micah ii. 12, are the only references. It was one of the most splendid cities E. of the Jordan, and had walls four miles in circuit. Within are a profusion of splendid ruins. An old castle still defies the wear of ages, and a few miserable Arabs make it their home. Lesson:—Fulfillment of prophecy.

CANA, KA'-NAH, *nest, cave*, **I**. Ruins of this village, now uninhabited, are found about 70 m. N. of Jerusalem, 12 m. W. of Sea of Galilee, and about 8 miles N. of Nazareth, John ii. 1-11; iv. 46; xxi. 2. Here our Saviour's first miracle was performed. It was always an obscure village, though pleasantly situated on the slope of a hill looking over the rich plain of El Buttauf (see map). Illustrates the power of Christ to save in the distance, and also the modest beginning of our Saviour's great works.

CANAAN, KA'-NAN, *a merchant or trader*. The ancient name, before the advent of the Israelites, of Palestine W. of the Jordan, that part E. having been known as Gilead. It included all the country from Philistia to Phœnicia, including both these sections. Occurs first Gen. xi. 31, 81 times in all, exclusive of Hosea xii. 7, where the name is translated.

CAPERNAUM, KA-PER'-NA-UM, *field of repentance*. This city is most probably to be looked for on the N. W. shore of the Sea of Galilee. Extensive ruins have been

lately found in the neighborhood of a fine fountain in a small plain near the lake shore.

Important advantages enjoyed by Capernaum.

Matt. iv. 13. Christ dwelt here, having left Nazareth. Capernaum was "his own city," Matt. ix. 1.

" iv. 17. Christ began to preach here.

" ix. 10-18. Christ afterward preached and taught here frequently. Also Mark ix. 33-50, and perhaps as in Matt. xv. 1-20, and John vi. 22-71.

" viii. 5. Servant healed of palsy here, Luke vii. 2.

" viii. 14. Peter's wife's mother healed, Luke iv. 39.

" viii. 16. Many healed and dispossessed of devils. Luke iv. 40.

" ix. 2. The sick of the palsy lying on a bed.

" ix. 9. Calls Matthew to follow him from this place, opening new sympathies between himself and the friends of Matthew.

" ix. 20. Heals the woman with the issue of blood in the streets of Capernaum.

" xvii. 24. The miracle of the tribute-money performed here, or on the shore immediately in the neighborhood.

Mark i. 21. He teaches in the synagogue with authority, they themselves being witnesses.

" i. 25. He casts out the unclean spirit, under very peculiar circumstances, and declarations on the part of the unclean spirit, Luke iv. 34.

- Luke iv. 32. He teaches with a special power which astonishes all.
- “ iv. 23. The works in Capernaum were proverbial even in Nazareth.
- “ iv. 41. Many devils openly proclaim him as they submit.
- “ viii. 41. Jairus's daughter raised to life here, Mark v. 22; Matt. ix. 18.
- John ii. 12. His mother, brethren and disciples, all for a time, stayed in this city. They had fine opportunities to learn of him through them.
- “ iv. 46. The nobleman's son healed here while Jesus was at Cana.

It was after all, and in view of all, these advantages that our Saviour pronounced the woes recorded in Matt. xi. 23 and Luke x. 15.

Capernaum, though mentioned 16 times in Scriptures, has disappeared so thoroughly that not even history or tradition can help in locating it, although it was probably on the shore, near where the name indicates the ancient site, but even this much is disputed. Lesson:—Splendid advantages may be followed by complete destruction.

CARMEL, KAR'-MEL, *a garden*, J. “A city situated on a mountain,” 6 m. S. of Hebron. Here are found extensive ruins, remains of massive walls and towers. In the centre is an extensive reservoir supplied by a fountain. At one time it was a Roman garrison. Remains of Christian churches are found, showing that, formerly, it had a large Christian population. Mentioned in the Old Testament as the spot where churlish Nabal lived,

(1 Sam. xxv. 4-44.); Josh. xv. 55; 1 Sam. xv. 12; occurs only in the above three chapters. Lesson:—Same as in Abel-beth-Maachah; also, the covetous bring a snare to themselves; and illustrates Prov. xi. 24.

CARMEL, MT., KAR'-MEL, *a garden*. This mountain runs out into the Mediterranean Sea, forming the only large promontory on the coast of Palestine. On the long and gradually descending S. W. side, springs run to the coast in a nearly parallel direction, justifying in part the name "fruitful field" or "garden." Mount Carmel was the scene of Elijah's sacrifice and prayers of faith, 1 Kings xviii. 19-30. It was also the retreat of Elisha, 2 Kings ii. 25, and is frequently mentioned by the other prophets, Isaiah xxxiii. 9; xxxv. 2; xxxvii. 24; Jer. xlvi. 18; 1. 19; Amos i. 2; Micah vii. 14; Nahum i. 4. Elijah dwelt there, 2 Kings iv. 25. Its plains, heights and direction are sufficiently represented on the map. Referred to 20 times by name. Lesson:—The moral power of a true man of God.

CEDRON, SE'-DRON or KID'-RON, **B**. A brook or winter torrent in a deep valley between Jerusalem and Mount Olivet, John xviii. 1. See more fully KIDRON.

CESAREA, SES-A-RE'-A, "*a bush of hair*," **E**. A great and beautiful city in the time of the Romans on the coast of the Mediterranean, 30 m. a little E. of N. from Joppa. It is now a dreary, desolate ruin. It was built by Herod the Great, B. C. 22. Several interesting Scripture facts are related of this place. The conversion of Cornelius (Acts x. 1, 24); the residence of Philip the Evangelist, (Acts xxi. 8); Paul before Felix and Festus and King Agrippa (Acts xxv. 1). Name occurs 15 times.

Associated with the severe trials of the Apostle Paul. Lesson:—No one capable of being saved is “common or unclean.”

CESAREA PHILIPPI, SES-A-RE'-A FI-LIP'-PI. A town 25 m. N. of the Sea of Galilee. It is now a wretched village with but few inhabitants, who have huts among the ruins. It occupied one of the most pleasing and romantic spots in Palestine. Near it is a large cavern from which issue fountains, which form the head waters of the Jordan. It is supposed that the transfiguration occurred on one of the mountains not far off. Matt. xvi. 13; Mark viii. 27, are the only references. Lesson:—The blessedness of a clear and frank confession that Christ is the Son of the living God.

CHANAAN, KA'-NAN, same as CANAAN, which see; Acts vii. 11, xiii. 19.

CHEPHIRAH, KE-FI'-RAH, “*a village*,” B. Ruins of this village are found about 10 m. N. W. by W. of Jerusalem. Josh. ix. 17; xviii. 26; Ezra ii. 25; Neh. vii. 29, are the only references. Lesson:—Promises made in good faith must not be broken.

CHERITH, KE'-RITH, *calling*, J. The brook by which Elijah lay hidden. 1 Kings xvii. 3, 5, the only references. Supposed to be the same as the Valley of Achor, and running directly east to Jericho, and called now by the Arabs the Wady Kelt. It is a deep, narrow ravine, well adapted as a place of refuge, whose deep and shady sides are perforated with caverns in many places. Lesson:—Though God protects us, we are not exempted from care to hide ourselves from evil.

CHESALON, KES'-A-LON, “*the flank*,” J. A boun-

dary village between Judah and Benjamin, about 7 m due west from Jerusalem. Mentioned but once, Josh. xv. 10.

CHESULLOTH, KE-SUL'-LOTH, Z. A little village 3 miles W. of Mount Tabor, 60 m. N. of Jerusalem. Only referred to once in Josh. xix. 18, for the sake of determining the boundary line between the tribes of Zebulon and Issachar. Chisloth Tabor, 12th verse, is the same place.

CHEZIB, KE'-ZIB, J. See Achzib, Gen. xxxviii. 5.

CHINNERETH, KIN'-NE-RETH. Sea of Galilee, called also Lake of Tiberias, Lake of Gennesaret; also a city of same name. *See Tiberias for full description.* First mention, Numb. xxxiv. 11. Josh. xii. 3; xiii. 27; 1 Kings xv. 20, are all the references. Chinneroth and Cinneroth are the same.

CHORAZIN, KO-RAY'-ZIN, the secret, N. A town supposed to have stood near Bethsaida, on the northern coast of the Sea of Galilee. Only twice mentioned in Matt. xi. 21 and Luke x. 13. As in the case of Capernaum and Bethsaida, woes were denounced against Chorazin, and to-day even its position is a subject of doubt. Lesson:—Same as in Capernaum.

DABERATH, DAB'-E-RATH, a thing, L. I. A small village on W. base of Mt. Tabor, only mentioned as a boundary Levitical city, Josh. xix. 12; xxi. 28.

DALE, KING'S. See position on the map S. E. of the large map, S. of the walls in the Valley of Kidron, Gen. xiv. 17; 2 Sam. xviii. 18, the only references.

DAMASCUS, DA-MAS'-KUS. A large city about 60 m. N. E. of the Sea of Galilee. Damascus occupies the

most beautiful spot in Asia Minor, and is a town of importance to-day. It is a very old city, for we find the first mention of it in Genesis xiv. 15. It was visited by the prophet Elijah, 1 Kings xix. 15. This beautiful city is most familiar to us in connection with the conversion and labors of St. Paul, Acts ix. 2; xxii. 5; xxvi. 12-20; 2 Cor. xi. 32; Gal. i. 17, and the place is marked on the map where, according to tradition, the apostle saw the vision when on his way of persecution. For the surrounding fruit trees, &c., see the map. Here Benhadad dwelt, 1 Kings xv. 18; here Naaman lived, 2 Kings v. 12; here Elisha had a remarkable interview with Hazael, 2 Kings viii. 7; it was taken by the king of Assyria, who carried off the people, 2 Kings xvi. 9; it was the "head city of Syria," Isa. vii. 8; a rich city, Isa. viii. 4. Named 61 times. Associated with the moral courage and faithfulness of Elisha; the toiling travels of Elijah from Horeb to Damascus, about 350 miles; the power of the cross of Christ in the conversion of the Apostle Paul, and the unchangeable hatred to Christianity exhibited in the close pursuit of the apostle and the difficulty of his escape. There seems to be some mysterious association between the prophecies concerning the Jews and those concerning Damascus. The latter are still in a measure unfulfilled.

DAN, DAN', *judgment*. A city in the N. of Palestine, 25 m. N. of Sea of Galilee, often spoken of metaphorically as the extremity of the land, in the proverb "from Dan to Beersheba." It is frequently mentioned under the name of Laish, which was its earliest name. Scarce a vestige of the town remains, although its posi-

tion has been determined at Tell el Kady (see map). Dan is first mentioned, Gen. xiv. 14; other references are Deut. xxxiv. 1; Joshua xix. 47; Judg. xviii. 29; xx. 1; 1 Sam. iii. 20; 2 Sam. iii. 10; xvii. 11; xxiv. 2, 15. See Laish. Named 23 times. The tribe of Dan had, beside the section or district sufficiently described on the map, all the country around this city (see map). It illustrates the energy of Abraham when striving to redeem Lot; the vision of Moses at his death. The lesson taught is, that an unwilling heart makes unwilling feet; the people soon found it too far to Jerusalem when they had an idol at Dan, 1 Kings xii. 29.

DECAPOLIS, DE-CAP'-O-LIS, "*the ten cities.*" Originally this term, occurring in only three places, Matt. iv. 25; Mark v. 20; vii. 31, was applied to ten cities stretching from, and including, Damascus on the N. and Scythopolis (Beth-shan) on the S. But it afterward included the surrounding district, especially in the passage Mark vii. 31.

DIBON, DI'-BON, "*understanding,*" **Moab.** A town three miles N. of the river Arnon, and 13 miles E. from the Dead Sea; now in extensive ruins. Mentioned in Numb. xxi. 30; xxxii. 3, 34; Josh. xiii. 9, 17; Isaiah xv. 2; Jer. xlviii. 22. Called Dibon-gad, Numb. xxxiii. 45, 46, from having been rebuilt by Gad. Same as Dimon, Isaiah xv. 9, 9. This comprises all the references to this city; there was another, unknown. Illustrates the unwritten goodness of God in the triumphs of his people; for this place, so insignificant now, was one of the strong and popular cities at the entrance of the Israelites. Occurs only nine times, as above.

DOR, DOR, *generation,* **M.** An important town on the

coast of the Mediterranean, about 16 m. S. of Cape Carmel. A small fishing village now occupies the site of the ancient city. Josh. xi. 2; xii. 23; xvii. 11; Judges i. 27; 1 Kings iv. 11; 1 Chron. vii. 29, are all the references. It illustrates the unwritten history of the Canaanites, for this now contemptible village furnished a considerable number of fighting men to one of the largest armies against Israel, and although given to **M.**, the tribe could not drive out the inhabitants.

DOTHAN, DO'-THAN, *the two wells*, **I.** The site of this village is recognized 10 m. N. of Samaria, 40 m. N. from Jerusalem; now uninhabited, but of historical interest, as the place where Joseph was taken captive by his brethren, Gen. xxxvii. 17. And again made remarkable by having afforded shelter to Elisha, who, when the city was surrounded by enemies, prayed, and then pointed out to his astonished servant "the hill full of horses and chariots of fire round about Elisha." 2 Kings vi. 8-23. It is situated upon a green hill with some ruins and near a fertile plain and vale. The main road to Egypt runs near it. Lesson:—1. God's unseen hosts and unknown purposes are greater than any which we see and know. 2. God's overruling providence, which works out salvation from even the errors of those who repent.

DUMAH, DEW'-MAH, *silence*, **J.** A city 3 m. S. W. of Hebron, now in ruins. Mentioned only in Josh. xv. 52. The other passage, Isa. xxi. 11, refers to a Dumah in Edom, S. of the Dead Sea.

EBAL, E'-BAL, *a heap*, **M.** A mountain 27 m. N. of Jerusalem and opposite Mt. Gerizim, near Shechem.

First referred to in Scripture in Deut. xi. 29, where Ebal is made the Mount of Cursing. It is also mentioned Deut. xxvii. 4, 13; Josh. viii. 30, 33. See GERIZIM. Ebal is of about the same height as Gerizim, and affords nearly the same extent of view. Lesson:—God's justice and mercy are alike important; the certainty of his judgments, symbolized by Mount Ebal, is as firmly established as that of his rewards.

EDREI, ED'-RE-I, *strength*. The capital of Bashan, 30 m. E. of the N. end of the Sea of Galilee. It was in Manasseh, E. of the Jordan. Its remains are chiefly ruins three miles in circumference, on a bold promontory showing great "strength" of position. Many of the houses are yet nearly perfect, and some of the inhabitants still dwell in houses the dates of whose erection, from inscriptions, seem to be nearly coeval with the times of our Saviour. Near here the giant Og was slain, Numb. xxi. 33; Deut. i. 4; iii. 1, 10. See also Joshua xii. 4; xiii. 12, 31. Only about fifty families dwell here at present. A. D. 1142 the Crusaders made a sudden but unsuccessful attack upon it. It illustrates the difficulties met by the Israelites, and their success under God's favor; for it must have been a very strong fortress.

EGLON, EG'-LON, *a heifer, J.* This ancient city is now but a mass of ruins, covering a small hill nearly 30 m. S. W. by W. from Jerusalem. It is referred to six times in Joshua, chapter x., and only twice more in Joshua xii. 12 and xv. 39. See its full history in these chapters.

EKRON, EK'-RON, *barrenness, J.*, and afterward to **D.** It is now a village of about fifty mud houses, with two

finely-built wells, the only remnants of antiquity. The country around has a dreary appearance, and hence, perhaps, its name. It is interesting only as being the place to which the Philistines sent the ark after it left Gath; when it crossed the broad valley just below (see map), it came in view, and then the inhabitants set up their cry: "They have brought * * the ark * * to slay us!" &c., 1 Sam. v. 10. It is first mentioned in Joshua xiii. 3; afterward in chap. xv. and xix.; in Judges i.; in 1 Sam. v., vi., vii. and xvii.; in 2 Kings i.; and in Jer. xxv.; Amos i.; Zeph. ii.; and lastly Zech. ix. Lesson:—That which proves a blessing and rejoicing to God's people may be a source of terror to the ungodly.

ELAH, E'-LAH, *an oak*, **J.** A valley S. W. by W., from Jerusalem 14 m. It is a beautiful valley with fields of grain, shut in by low ridges. In the midst of it is a dry torrent bed with many smooth pebbles and some *acacia* trees, called *sumt* by the natives, hence the modern name of the valley. Here David slew Goliath, 1 Sam. xvii., and it was near Socoh that the battle was fought; 1 Sam. xxi. 9 is the only other reference. Lesson:—The battle is not always to the strong.

ELEALEH, EL-E-A'-LEH, *offering to God*, **R.** The ruins of this city are upon the top of a high hill about 15 m. E. of the N. end of the Dead Sea. It is referred to in only four chapters—Numb. xxxii. 3, 37; Isa. xv. 4; xvi. 9; Jer. xlvi. 34. Illustrates prophecy fulfilled. It is a silent and deserted ruin.

ENDOR, EN'-DOR, *fountain of life or generation*, **M.** It was in the territory of Issachar, though given to **M.** It is now a little ruinous mud village of about twenty or

thirty hovels, very dirty, and perched upon the rocky side or spur of a small range of hills called Little Hermon, about three miles S. of Mount Tabor. There are a number of ancient caverns dug out of the rock above the village, any one of which might have been a fit habitation for a witch like the ancient witch of Endor. It is chiefly associated with that sad visit of the despairing monarch Saul, who came in the dead of night from Mount Gilboa, a walk of six miles over the mountain, and returned heart-broken, weary and fasting, to his camp at the fountain of Jezreel. The only references are Joshua xvii. 11; 1 Sam. xxviii. 7; Ps. lxxxiii. 10. Lesson:—"My Spirit shall not always strive with man;" the mournful consequences of being forsaken of God.

EN-GANNIM, EN-GAN'-NIM, "*well of gardens*," L. I. A town about 17 m. S. of Nazareth, of no noted importance. A pleasant fountain rises in the hills a few hundred yards back of the town, and serves to fertilize the gardens from which it derives its name. Only referred to in Joshua xix. 21; xxi. 29. The peculiar position and surroundings of the town are represented on the map.

EN-GEDI, EN-GE'-DY, "*fountain of the kid*," J. A city the remains of which are found upon the shore of the Dead Sea, E. a little S. of Hebron. There is here a fine fountain, which rushes out of the side of the hill and dashes along down upon the shore below, producing fertility on its way, until its waters are lost in the salt sea. The ruins are of no particular interest. It is mentioned in Joshua xv. 62; 1 Sam. xxiii. 29; xxiv. 1; 2 Chron. xx. 2; Song of Sol. i. 14; Ezek. xlvii. 10. Its

more ancient name was Ha'-ze-zon Ta'-mar, Gen. xiv. 7; 2 Chron. xx. 2. Near this place was the wilderness of En-ge-di in which David hid himself. Lesson:—The powerful effect of a true spirit of forgiveness.

EN-RIMMON, *fountain of the pomegranate*. See RIM'-MON, Neh. xi. 29.

EN-ROGEL, EN-RO'-GEL, *the fuller's fountain*. A fountain about 1000 yards S. of the wall of the Mosque of Omar at Jerusalem, and at the junction of the Kidron and the Valley of Hinnom. It derives its name from the fact that here the fullers cleansed their cloths. This fountain was on the line separating Judah from Benjamin. It is one of three sources of water on which the inhabitants of modern Jerusalem depend. Joshua xv. 7; xviii. 16; 2 Sam. xvii. 17; 1 Kings i. 9, are the only references. See the small map of Jerusalem on the S. E. corner of the large map. Associated with the narrow escape of David. Lesson:—How often have we, unconsciously, escaped far worse evils than those the suffering of which we deplored!

EN-SHEMESH, EN-SHE'-MESH, *fountain of the sun*. Another fountain on the boundary between Judah and Benjamin, supposed to be identified with a small fountain about 4 m. E. of Jerusalem. The only references are Joshua xv. 7; xviii. 17. It is in the bottom of a deep and desolate glen. It is the only fountain for a great distance around.

EPHRAIM, TRIBE OF. This tribe occupied a most fruitful, although in part mountainous, tract of country, comprising all the land just N. of D. and B., and extending from the Mediterranean to the Jordan. The moun-

tains of Ephraim ran midway through the district N. and S., and extended as a continuous chain far south, even to the territory of Judah and Simeon. The district is sufficiently defined upon the map. It is named 38 times, as either "the Mount" or the Tribe; mentioned first as "Mount Ephraim" in Joshua xvii. 15, and as Ephraim simply in Judges viii. 2.

EPHRAIM, probably the same as OPHRAH, which see.

EPHRATA or EPHRATH. See BETHLEHEM. Gen. xxxv. 16.

ESDRAELON, not a Bible name, but it is same as Jezreel, which see. It occurs in the Apocrypha, Judith i. 8.

ESHCOL, ESH'-KOL, *a bunch of grapes*, J. The famous valley in which the Hebrew spies cut a bunch of grapes of very great size. Found on the map running N. and S. by Hebron. It is a fertile valley and produces fine grapes at this time. The only references are Numb. xiii. 23, 24; xxxii. 9; Deut. i. 24. Lesson:—No gift of God's goodness will satisfy an ungrateful heart.

ESHTEMOA, ESH-TE-MO'-A, *which is heard*, L. J. A village 8 m. S. of Hebron still inhabited. It was assigned to the priests, Joshua xxi. 14; and was one of the cities in which David hid from Saul, and one to the elders of which he sent presents, 1 Sam. xxx. 28-31. It is mentioned 6 times, Joshua xv. 50 (origin of the name, 1 Chron. iv. 17, 19); vi. 57. Lesson:—Great men are not forgetful of favors.

ETAM, E'-TAM, *their covering*, J. This was a small town about a mile and a half S. W. of Bethlehem, now occupied by some ruins at a place called Ur'-tas, not far

from Solomon's Pools. It must have been a beautiful place, as it is now in a beautiful and cultivated valley containing extremely fertile soil. The so-called "Rock Etam" may have been very near the city Etam, and was probably called so from its nearness to this city. The places of reference are four in number only: Judges xv. 8, 11; 1 Chron. iv. (proper name 3) 32; 2 Chron. xi. 6. There are rocky cliffs on either side of Etam, and Samson, after his vengeance taken on the Philistines for burning his wife (Judges xv.), may have ascended these cliffs, called, as we have already intimated, after the city immediately adjoining.

GABA, GA'-BAH. See GEBBA, which is the same, Joshua xviii. 24.

GAD, GAD, *a troop*. The tribe of Gad was so named from Gad, the son of Jacob and Zilpah, Leah's servant, Gen. xxx. 9, 11. The boundaries of the Gadites E. of Jordan are seen at district marked VII. on the map. Deut. iii. 16: Joshua xiii. 24-28. The region was fertile and beautiful, and included the land of Mount Gilead with its rich pasture-lands just suited to this tribe which "had a very great multitude of cattle," Numb. xxxii. 1.

GADARENES, GAD-A-REENS', *inhabitants of Gadara*, Gad'-a-rah. Gadara is a ruin 7 m. S. E. of the Sea of Tiberias, on a little hill at the head of a valley. It was once a large and splendid city, but is only alluded to once in the Scriptures, and then in connection with the miracle performed by our Lord on the demoniacs. There are a great number of rock-hewn tombs in and about Gadara, now called Um Keis, and the ruins of this once

beautiful place are nearly two miles in circuit. This name, Gadarenes, is the same as Gergesenes, Matt. viii. 28. Referred to only 3 times: Mark v. 1; Luke viii. 26, 37. Lesson:—The lost opportunity. In our ignorance, we may sincerely pray for that which would bring misery upon us.

GALILEE, GAL'-I-LEE, *a circuit*. This was the northernmost province of Palestine in the time of our Saviour, when those divisions allotted to the tribes had ceased to be generally known. It is however, first mentioned by Joshua xx. 7, but then it was a much smaller region, as is seen in the description in 2 Kings xv. 29. It probably did not extend beyond the bounds of Naphtali, and this northern part was called "Galilee of the Gentiles." When Solomon gave Hiram, King of Tyre, 1 Kings ix. 11-13, twenty cities of Galilee in return for what Hiram had done toward building the temple and the king's house, Hiram was displeased with the gift, and called the place "*Cabul*," that is, "*that which pleaseth not*." Hiram needed corn and bread, and the rugged hills seemed to him unfitted for raising corn. At this time the Israelites did not occupy the land, but after these cities were returned by Hiram to Solomon, he filled them with his own people, 2 Chron. viii. 2. Its exact northern limits were uncertain. Galilee was the home of our Saviour; here the greater part of his life was spent and the most of his miracles performed. The size of the district in the time of our Saviour is indicated on the map. Lesson:—The greatest good to the human race came out of the humblest part of Palestine.

GALILEE, SEA OF. This sheet of water is $12\frac{1}{2}$ m.

long and over 6 m. wide in the widest part; its shape is sufficiently indicated on the map, as are the mountains also. In the evening the shadows and lights, caused by the steep and broken hills on the west, add much to the beauty of the lake, especially when associated with the grandeur and wildness of the eastern shore and hills which rise 2000 ft., and on whose sides the cattle grazing appear as specks, so lofty are those coast-ridges. The waters are pleasant to the taste and contain many fish, as they did in the time of our Saviour. But in those days the villages of Galilee were more numerous and more largely populated, and the shores of this sea, or lake, were crowded with those who either obtained their livelihood from its waters or enjoyed a quiet residence upon its hillsides or plains. The writer once rode for more than a mile along the N. W. shore, where the small shells covered his horse's hoofs at every step, so many lay upon his path to Tiberias, and at the same time, there could be seen large numbers of ducks and other birds enjoying themselves upon the blue waters.

Upon the W. shore of this lake our Saviour was walking when he met Simon, called Peter, and Andrew his brother, casting their nets into the sea, Matt. iv. 18, Mark i. 16; and James and John, Mark i. 19. Many miracles were performed at one time upon one of the high hills, probably just west of the city Tiberias, Matt. xv. 29, 30. On the E. coast our Saviour healed the deaf man, Mark vii. 31-37, and performed the miracle of feeding 4000 with seven loaves and a few small fishes, Mark viii. 9; and also the miracle of feeding the 5000 with five loaves and two fishes, John vi. 1-14. It is pro-

bable that on the hill just west of the city of Tiberias he uttered the fifth chapter of Matthew, and coming down into the Plain of Genesaret, on his way to Capernaum, he repeated it, Luke vi. 20-49, just before reaching Capernaum. Down the S. E. ridges the swine ran into the sea. Mark v. 13; Luke viii. 33. See also Capernaum for other miracles. Mentioned 71 times in the Old and New Testaments. Lesson:—Regions rich in privileges abused are generally abounding in woes endured. There was no part of Palestine more favored and none more bitterly denounced than this.

GATH, GATH, *a wine press*. A celebrated city of the Philistines, and one of their five royal cities, Josh. xiii. 3. It was 20 m. S. W. by W. of Jerusalem, and situated upon a hill as named and indicated on the map. On the hill are the ruins of an old castle, probably built by the Crusaders; there are ruins lying around the base of the hill, and cisterns hewn in the rocks around and upon the hill. The first allusion to Gath is in Josh. xi. 22, wherein Gath is spoken of as the residence of the giants called Anakim (An'-a-kim). It was the home of Goliath, 1 Sam. xvii. 4. Hither the ark was carried by the Philistines, to the great distress of the inhabitants, 1 Sam. v. 8. To this city David fled from Saul, 1 Sam. xxi. 10, and upon this occasion was composed that beautiful 56th Psalm. In after years he returns to Gath (1 Sam. xxvii. 3), and is well received. The Gittites became his personal friends, and some of them his body-guard, 2 Sam. vi. 10; xv. 18-22. It was apparently in ruins in the time of Amos (vi. 2); and after an allusion to it in Micah i. 10, we hear no more of it in history. "Tell it

not in Gath" (2 Sam. i. 20) shows the probable influence the inhabitants possessed. The battle references are upon the map at the site. It was associated with many brave acts and narrow escapes of Richard I. during the Crusades. Lesson :—In our religious characters and conversation a proper regard is to be had to the opinion of the world.

GATH-HEPHER, GATH-HEE'-FER, *the wine press of the delver*, **Z.** A little town about 3 m. N. E. of Nazareth, now called Mash-had. It is on the top of a rocky hill and is divided by a little valley from Kefr Kenna. 2 Kings xiv. 25 states that Jonah was born here, Josh. xix. 13.

GAZA, GA'ZA, *strong*, **J.** It was a city of the Philistines. It is now a large town and is said to contain 15,000 inhabitants, although it resembles a cluster of villages; some of the houses are tolerably well built upon a low hill: the others are wretched huts of mud baked in the sun. The little hill, "El Montar," seen E. of the town about a mile off, is the place whither Samson carried the gates of the city when he escaped from confinement, Judges xvi. 1. It is called Azzah in Deut. ii. 23; 1 Kings iv. 24, and in other places. In Josh. xi. 22; Judges xvi. 21; Jeremiah xxv. 20; xlvii. 1, 5; Amos i. 6, 7; Zephaniah ii. 4; Zech. ix. 5, and Acts viii. 26 (the only place in the New Testament), we have the only interesting and important references. The place is covered with the ruins of its former greatness.

GEBA, GE'-BA, *a hill*, **L. B.** It is a little village standing upon a hill overlooking all the country eastward. It is about 6 m. N. of Jerusalem. It was held by the

Philistines till Saul took it, 1 Sam. xiii. 3; 2 Sam v. 25. The origin or rebuilding of Geba is seen in 1 Kings xv. 22. The idolatry at Geba is noticed in 2 Kings xxiii. 8. The inhabitants were noted for the excellence of their voices in singing, Neh. xii. 29. A prophecy *against* Geba is in Isaiah x. 29, and one in *favor* of it, Zech. xiv. 10. It is well to know that where *Gibeah* is spoken of in 1 Sam. xiv. 2, 5, 16, *Geba* is meant; also in 1 Chron. xiv. 16, where *Gibeon* is used, *Geba* is meant, as is seen by comparing this last place with 2 Sam. v. 25 and 2 Kings xxiii. 8. Lesson:—It is well to learn our *weaker* as well as our *weakest* traits. Praise for one virtue does not render blame for a vice unnecessary; and contrariwise, punishment for one vice may not be inconsistent with reward for virtue.

GENNESARET, GEN-NES'-A-RET, *the valley of flowers*. This is the name of a beautiful plain on the W. of the lake which takes its name, "Gennesaret," from this plain. It is about 3 m. long and 2 wide, measuring from the lake toward the W. It is extremely fertile. There are hills completely surrounding it and very steep on the W. A beautiful stream irrigates the land, and flowers of many hues grow wild here. Its situation is indicated in John vi. 15-25, when compared with Mark vi. 45-56. Only a small part of it is now cultivated and the rest is covered with tangled thickets, oleanders, dwarf palms and gigantic thistles and brambles. It is said that the melons and cucumbers grown on this plain are the best in Palestine, and are sent to the markets of Damascus, Beyrout (Bay'-root) and Acre (A'-ker). In the times of our Saviour it must have been one of the most beautiful

and fertile plains, perhaps the most so for its size, in all Palestine. Matt. xiv. 34 and Mark vi. 53 are the only references. Its only mention illustrates the exceeding readiness of some to come to Jesus for only temporal relief and deliverance from evil.

GENNESARET, LAKE OF. See TIBERIAS, SEA OF. Luke v. 1.

GERAR, GE'-RAR, *a dispute*. A royal city of the Philistines, 8 m. S. of Gaza and nearly 50 m. S. W. by W. from Jerusalem. It is now only a place of scattered ruins in a valley near three springs. The first mention of this place is in Gen. x. 19, afterward only in Gen. xx. 1, 2, (Abraham's visit); xxvi. 1, 6, 17, 20, 26, Isaac's visit; and 2 Chron. xiv. 13, 14. In early Christian times "a large and celebrated monastery" was builded and remained here many years. Lesson:—There is greater safety in truth than in prevarication.

GERGESENES, GER-GE-SEENS'. See GADARENES. Matt. viii. 28, occurs only this once, and refers to the same people as the Gadarenes.

GERIZIM, GER'-I-ZIM, *cutters*, **E**. A mountain 25 m. N. of Jerusalem, and having Shechem on its northern base, and Mt. Ebal across the valley northward (see the map). It is referred to first in Deut. xi. 29, wherein allusion is made to that first great and solemn instruction in public which God gave to the Israelites. Then the curses against all future sin were to be pronounced from Ebal, and the blessings for all future obedience from Gerizim, Deut. xxvii. 12. The acts commanded were performed by Joshua, viii. 30-33. The only other allusion by name to this mountain is in Judg. ix. 7. When

Jothan thus reproved the men of Shechem he took advantage of the easy descent on the S., and fled away into the dark and winding valleys of Mt. Ephraim before the pursuers could get up the steep and rocky heights on the E. above the city (see map).

The place is noted in more modern times as the mountain whereupon the Samaritans worshipped. This worship began by the erection of a temple by one Sanballat, a Persian civil governor, whose daughter having married a son of the Jewish High Priest was the occasion of offence to the Jews, who therefore expelled the son of the High Priest from Jerusalem. Sanballat built this temple for his son-in-law, hoping to divide the Jews; in this he failed, but he attached the Samaritans to the mountain and place. This was before Christ 420 years. The Jews and the Samaritans became lasting enemies from this time. Even to-day there is a small remnant of Samaritans who yearly worship, with their wives and children, on the summit of Mt. Gerizim. The writer has stood on the flanks of Mt. Gerizim and heard the herdsmen and peasants speaking upon the flanks of Mt. Ebal, across the valley, and members of our party could make inquiries, the answers to which were distinctly heard by all of us. The place was wonderfully suited to the objects desired, both upon the occasion of the pronouncing of the blessings and cursings, and that of the parable of Jotham. The top of Gerizim is covered with ruins. Lesson:—The certainty of God's fulfilling his promises, in the full face of all his threats.

GESHUR, GESH'-UR, *the sight of the valley*. See TRACHONITIS. 2 Sam. iii. 3, and xiii., xiv., xv.

GETHSEMANE, GETH-SEM'-A-NE, *an oil press*. The place is about 250 yards E. of the walls of Jerusalem (see the map of Jerusalem on the S. E. corner of the large map). There are eight gnarled and ancient olives, with many flowers in the walled enclosure which now is called the garden, and which may be overlooked in part by ascending the side of the Mt. of Olives. The whole garden is surrounded by a high white stone wall. The name was probably given because of an olive oil-press which anciently stood here and at which the olives, plucked from the trees on the neighboring heights, were pressed. The only passages in Scripture in which it is referred to by name are Matt. xxvi. 36, and Mark xiv. 32. Associated with:—The bodily as well as mental agony of our Saviour.

1. GIBEAH, GIB'-E-AH, *a hill*, **B**. A village probably of 3000 or 4000 inhabitants before the time of the kings. It was only 2 m. a little E. of N. from Jerusalem, and in after times was the birth-place of Saul, and hence called Gibeah of Saul, 1 Sam. x. 26; xv. 34. Now it is simply a place of a few ruins. It was the scene of one of the most terrible tragedies in the history of Israel, which is described in Judges xix., xx., xxi. It was the seat of Saul's government during nearly all his reign, 1 Sam. xiv. 2; xxii. 6; xxiii. 19. It is also called Gibeah of Benjamin, to distinguish it from Gibeah in Judah.

Now we can understand why Saul chose it for a residence, for being upon an elevation, it overlooked all the country for miles around. The history of this place may be traced still further in Josh. xviii. 28; Judges xix. 12-16; xx. 4-43; 1 Sam. x. 26; xi. 4; xiii. 2, 15; xv. 34; xxii.

6; xxiii. 19; xxvi. 1; 2 Sam. xxi. 6; xxiii. 29; 1 Chron. xi. 31; 2 Chron. xiii. 2; Isaiah x. 29; Hosea v. 8; ix. 9; x. 9. Lesson:—The terrible consequences of the sin of a few when not rebuked by the many.

2. GIBEAH, J. A city 10 m. S. W. of Jerusalem. Mentioned only once, Josh. xv. 57. Its situation is well represented on the map.

3. There is a place called "*a hill*" in the last verse of Joshua (xxiv. 33), but in the Hebrew it is "GIBEAH," and is represented at a village put down on the map nearly 12 m. N. of Jerusalem. Here Eleazar the son of Aaron was buried.

4. GIBEAH, J. This name is used only in 2 Sam. vi. 3, 4; xxi. 6, in connection with Baale of Judah, which was Kirjath-jearim, and here Gibeah is the same as this latter place, which is about 5 m. a little N. of W. from Jerusalem. Gibeah was probably the hill part of Kirjath-jearim, and hence named with it (Josh. xviii. 28) as Gibeah. It is probable that Uzzah's act was one of presumption and self-importance. Lesson:—Sacred things are to be treated with outward reverence, and with the fear as well as love of God in our hearts.

GIBEON, GIB'-E-ON, *hill*, L. B. This was a royal city, mentioned only in the Old Testament, and builded upon a hill about 3 m. a little W. of N. from Jerusalem. We are first informed of the existence of this city in Josh. ix. 3, 17, wherein it is said that the Gibeonites, disguised in old garments, with mouldy bread, deceived Joshua and obtained a league with him and declaration of peace, because they asked not counsel of God, Josh. ix. 14. It was to preserve the conditions of this league

that the wonderful battle was fought on behalf of the inhabitants of this city, described in the tenth chapter of Joshua. It became a Levitical city, Josh. xviii. 25; xxi. 17. Here the tabernacle was set up for many years under David and Solomon, 1 Chron. xvi. 39; xxi. 29; 2 Chron. i. 3, 13. Other historical notices are found in Josh. x.; xi. 19; xviii. 25; xxi. 17; 2 Sam. ii. 12, 13, 16, 24; iii. 30; xx. 8; 1 Kings iii. 4, 5; ix. 2. A prophet was born here, Jer. xxviii. 1: xli. 12, 16. At the eastern base of the hill, beneath a cliff, is a fine fountain, the source of which is in a cave hewn out of the solid rock, and the waters flow into a pool or tank farther down the hill (see upon the map). Near this pool it was where the 24 champions of Joab and Abner fought and died, 2 Sam. ii. 12, and thus the place was called, *The field of strong men,* Helkath-haz-zurim, (Hel'-kath-haz'-zu-rim). The spring and pool are rightly placed on the map. Illustrates God's care to teach the Israelites, and through them all others, the sacredness of a promise, although made to men coming under false guises.

GIHON, GY'-HON, *a bursting forth*. There were two pools of this name; the upper pool was about 700 yards W. of the Bethlehem gate of Jerusalem. The lower pool was about 100 yards W. of Mt. Zion. They are rightly represented on the map of Jerusalem at the S. E. corner of the great map. Solomon was anointed king at the upper pool, 1 Kings i. 33, 38, 45. The lower pool seems to have once been walled in to keep an enemy from obtaining advantage from its waters, 2 Chron. xxxiii. 14.

GILBOA, GIL-BO'-A, *bubbling fountain*. A mountain at the eastern part of the Plain of Esdraelon, or

Plain of Megiddo, and about 50 N. of Jerusalem. At the W. end of the range is the fine fountain of Jezreel, which probably gave name to the mountain, Gilbôa, (see meaning). Upon this mountain Saul gathered the Israelites to fight his last battle, and from it he looked down with terror upon the vast multitude of the Philistines gathered at its base near Shunem, about 4 miles to the N. From this mountain, Saul, in the dead of night, passed over to Endor, 6 miles N., to consult the witch, (notice on the map the rugged region), and then returned. The following day, on the same mountain, he died with his three sons. The history is found in 1 Sam. xxviii. 4; xxix. 1; xxxi. 1, 8; 2 Sam. i. 6, 21; xxi. 12; 1 Chron. x. 1, 8. It is bleak and dreary. The elevation above the sea is about 2200 feet, and 1200 above the valley of Jezreel. Lesson:—A monument symbolizing the utter despair which follows upon the final departure of God from one who has sinned out his day of grace.

GILEAD, GIL'-E-AD, *rugged*. A mountain range and a mountainous district on both sides of the River Jabbok E. of the Jordan. Although a rugged country, it was fertile and well wooded, with beautiful valleys and rich pasture grounds. The first notice that we have of this land is when Jacob is spoken of as stealing away from Laban, his father-in-law. He sets his face toward Mt. Gilead, and in this region he is overtaken by Laban and his brethren, Gen. xxxi. 21. It was from this country that the Ishmaelites came "bearing spicery and balm and myrrh, going to carry it down to Egypt," (xxxvii. 25). It was a land for cattle, Numb. xxxii. 1; Deut. ii. 36; iii. 12, 13, 16; Josh. xvii. 1, 5, 6; Judges x. 4, 8, 17,

18; Judges xi. 8, 9, 10-29; xii. 4-7; 2 Sam. xvii. 26; 1 Kings xvii. 1; 2 Kings x. 33; xv. 29; Solomon's Song iv. 1; vi. 5; Jer. viii. 22. See the importance of Gilead as it is classed with Lebanon in Jer. xxii. 6. Balm from here was exported into Egypt, xlvi. 11. There was a prophecy concerning it, l. 19. See description of it in later times (B. C. 780), Hosea vi. 8; xii. 11. See their terrible afflictions, Amos i., 3, 13. The triumph of God's people was prayed for, Micah vii. 14, showing how to the last Gilead was an inviting place. Prophecy concerning Gilead, Zech. x. 10. These are the principal passages of interest in which the land is mentioned, although the name occurs ninety-seven times, including the double name Jabesh-Gilead eleven times. Lesson:—No regions, however delightful, comfortable and beautiful, are free from the ignominy, pollution and misery of sin.

1. GILGAL, GIL'-GAL, *a rolling*, B. A place 15 m. E. from Jerusalem, and about 6 m. W. from Jordan. The place cannot be determined exactly, but it is near the location indicated on the map. It was the first encampment of the Israelites in Canaan, where they pitched their tents immediately after their passage over the Jordan. Here they set up 12 stones taken from the bed of the river. In after times it became a settled town and a grand rallying-place for the tribes, Josh. iv. 19, 20; v. 9, 10. Here Joshua received the Gibeonites, who had come only from Gibeon, some 17 m. off, and yet represented themselves as coming from a far country, Josh. ix. 6; x. 6, 7, 9, 15, 43. Here was the tabernacle till taken to Shiloh, Josh. xviii. 1. Joshua resided

here for a season, Josh. xiv. 6. Here was the scene of the events described in Judges iii. 19; 1 Sam. vii. 16; x. 8; xi. 14, 15; xiii. 8, 12, 15. This is the place whither Elisha went after Elijah was taken away, and where the prophets' school was, 2 Kings iv. 38. Their wickedness is asserted in Hosea ix. 15; xii. 11; Amos iv. 4. Prophecy concerning it is in Amos v. 5. Lesson:—Some men will transgress in full view of the tokens of God's past favors to them.

2. GILGAL, E. The other Gilgal was, as indicated on the map, 15 m. N. of Jerusalem, and is referred to in 2 Kings ii. 1, and Neh. xii. 29. The 12 stones were doubtless in the former Gilgal during the people's idolatry, and Hosea iv. 15 indicates a similar sin in this Gilgal. Lesson:—Same as in last Gilgal.

GIMZO, GIM'-ZO, *that bulrush*, D. A city which the Philistines took, 2 Chron. xxviii. 18. Only once mentioned. It was 17 m. N. W. of Jerusalem. One of the cities suffering from the sins of an evil ruler, Ahaz.

GITTITE, GIT'-TITE, *inhabitant of Gath*. Josh. xiii. 3; 2 Sam. vi. 10, 11; xv. 18, 19, 20; xviii. 2; xxi. 19; 1 Chron. xiii. 13; xx. 5.

GOLAN, GO'-LAN, *passage*, L. M. A city of refuge in Bashan, the exact location of which is not known, but it was somewhere near the ? marked on the map, about 12 m. N. E. of the Sea of Tiberias. It was the most northern of the three cities of refuge E. of the Jordan. Deut. iv. 43; Josh. xx. 8; xxi. 27; 1 Chron. vi. 71, are the only references. As a city of refuge it was a type of Jesus (see Heb. vi. 18).

GOLGOTHA, GOL'-GO-THA, *a heap of skulls*. Sup-

posed to be at the Church of the Holy Sepulchre (No. 12, Map Jerusalem), Matt. xxvii. 33; Mark xv. 22; John xix. 17. This church is thought to cover the very spot where our Saviour was crucified, and also where he was buried. There are pits and "places" around Jerusalem, at the present day, where skulls and bones are thrown. The writer saw one near the W. wall, wherein had been cast a large quantity, of human skulls and bones. Such a place would be known as the place of the skull, the Golgotha, and near such a place they crucified Jesus.

GOMORRAH, GO-MOR'-RAH, *to cover with water*. One of the five cities burned with fire and brimstone. The first notice occurs in Gen. x. 19. It was situated in a beautiful country, Gen. xiii. 10. It is probable that the position on the map near the W. part of the southern end of the Dead Sea is the proper position, since Abraham is said to have looked toward Sodom and Gomorrah and to have seen the smoke of the country; and the whole account, considering that Abraham was at Hebron and saw all from the hill near at hand, seems to place Sodom and Gomorrah at the S. end of the Dead Sea, Gen. xix. 28. Other references of interest are in Deut. xxix. 23; xxxii. 32. Lesson:—Gomorrah and Sodom were frequently used as examples of God's punishment and hatred of sin, Isaiah i. 9, 10; xiii. 19; Jer. xxiii. 14; xlix. 18; l. 40; Amos iv. 11; Zeph. ii. 9; Matt. x. 15; Mark vi. 11; Rom. ix. 29; 2 Pet. ii. 6; Jude vii.

HAI, HA'-I, see AI, with which it is the same in place, and, slightly altered, in name.

HALHUL, HAL'-HUL, *praise*, J. A town mentioned

only once in the Scriptures, Josh. xv. 58. It is 4 m. N. a little E. of Hebron; see the map for its position. Near it is an old mosque dedicated to the prophet Jonah, and just E. is the village encompassed with vineyards and fields. What is interesting about Halhul is that the name has come down unaltered through 3300 years. Only mentioned as a city belonging to Judah.

HAMMATH, HAM'-MATH, *warm water*, L. N. A city mentioned only once, Josh. xix. 35, but located at about a mile or more S. of Tiberias on the Sea of Galilee. Here are warm waters, flowing from a spring, which seem to have been used from time immemorial, for hot baths because of their medicinal value. Hundreds and thousands, for many centuries, have visited this place. Only mentioned in the list of towns.

HAROD, WELL OF, HA'-ROD, *trembling*. This well is also called "the fountain in Jezreel," 1 Sam. xxix. 1, meaning the valley of Jezreel, and is referred to but once as "Harod," Judges vii. 1, in connection with the remarkable victory of Gideon over the Amalekites and Midianites. The valley here is 3 m. wide, and Gideon pitched by this spring. It is a large fountain, and bursts out from a rude grotto in the base of Mt. Gilboa, which rises with heavy crags immediately over the fountain. It is supposed that the name "trembling" was given to the fountain because that Gideon gave the command to the "fearful" ones to return from this place to their homes, Judg. vii. 3. The fearful ones, or trembling ones, amounting to 22,000, left a memento of their cowardice in the name of the fountain. It is 50 m. a little to the E. of N. from Jerusalem. The Crusaders frequently made

this fountain a place of encampment. Lesson:—A lack of courage in God's cause always brings fear, trembling and final disgrace; cowards are not wanted in God's army.

HAURAN, HAW'-RAN. A tract of country mentioned only twice in Scripture, Ezek. xlvii. 16, 18. In the earliest ages this tract (which is E. of the Sea of Galilee 35 m., and plainly indicated on the map) extended to Damascus, but in after times, as at present, was particularly confined to that region beginning about 50 m. below Damascus and extending about 30 m. farther S. It was called Auranitis by the Greeks. This country is extremely fertile and has but few rocks or hills. It includes the ruins of the splendid city of Bozrah and those also of Beth-Gamul. It still retains the name Hauran. Lesson:—God's promised restoration of all lands, however desolate and heathen, to the knowledge of his word, his power and his favor.

HEBRON, HE'-BRON, *friendship*, J. This is one of the most ancient cities in the world, and the first notice of it occurs in Gen. xiii. 18 in connection with the visit of Abraham to the land of Canaan. Its most ancient name was Kir'-jath-Ar'-ba, or *city of Arba*, that being the name of the father of the giant Anakim, Gen. xxiii. 2; and once it seems to have taken the name of the plain near it, namely, "Mamre," Gen. xxiii. 19. It is about 18 m. S. of Jerusalem and the same distance W. of the Dead Sea. The city lay in a beautiful valley, the valley of Eshcol, and the two pools indicated on the map are ancient pools, one of which is alluded to in 2 Sam. iv. 12. Abraham, Isaac and Jacob made Hebron

their abiding-place for much of their lives, and here they were all buried in that part E. of the city, marked on the map as the cave of Machpelah. Here also were buried Sarah and Joseph, and the time may yet come when the actual embalmed remains of some or all of these ancient dead may be found, as some embalmed bodies in Egypt have been, and they may be proved to be the remains of the patriarchs, as some of the ancient dead of Egypt have been similarly proven to be the ancient dead of the great men of Egypt. No tomb has been preserved so sacredly as this. The principal notices in the Scriptures are Gen. xxiii. 2, 19; xxxv. 27; xxxvii. 14; Numb. xiii. 22; Josh. x. 3-39; xi. 21; xii. 10; xiv. 13-15; xv. 13, 54; xx. 7; xxi. 11, 13; Judges i. 10, 20; 2 Sam. ii. 1, 3, 11, 32; iii. 2, 5-32; iv. 1, 8, 12; v. 1, 3, 5, 13; xv. 7, 9, 10; 1 Kings ii. 11; 1 Chron. iii. 1, 4; vi. 55, 57. Lesson:—No reward is so great and lasting as that which follows an unwavering faith in God.

HEL BON, HEL'-BON, *fatness*. This place is mentioned but once, and that in Ezek. xxvii. 18. It was noted for its wine, and is situated in a beautiful glen 11 m. N. N. E. of Damascus; its position and surroundings are sufficiently described upon the map. Lesson:—The deprivations of the ungodly: the joys which they boast of who forget God, are, when taken away, the causes of greater sorrow than if they never possessed them. Helbon cheered Tyre simply because of God's gifts in nature.

HERMON, HER'-MON, *anathema, or destruction*. This mountain, the most celebrated in Scripture, is nearly 40 m. E. of N. from the Sea of Galilee. It has a triple

peak, as represented on the map, and is, according to the latest measurement, about 9370 feet high, and next to the highest peak of Lebanon, which is Jebel Mukmel on the other range, a mountain 770 feet higher. There is snow upon this peak all the year. It was once included in the kingdom of Og, king of Bashan, Josh. xii. 5, and was called by the Amorites Shenir, and by the Sidonians Sirion, Deut. iii. 9, the meaning being in both cases the same, namely, "*breast-plate*," perhaps because of the snow shining in the sun like a steel plate. At first all this mountain range was called Hermon, but when the Israelites came to know the country about it, they made appropriate distinctions, for Mt. Hermon in its ranges and ridges covered a district 10 m. square. Hence we read in 1 Chron. v. 23, of Baal-Hermon, Amana, Senir, and Mt. Hermon, each being a part of Mt. Hermon formerly called also Zion, Deut. iv. 48. The mountain was thus composed of many smaller mountains, hence in the 42d Psalm, 6th verse, it is called the Hermonites, that is, the Hermons.

On the southern flank of this mountain, probably among one of the many smaller hills standing out by themselves above Dan, our Saviour was transfigured (Matt. xvii. 2; Mark ix. 2,) although some suppose that that event took place on Tabor E. of Nazareth.

The scenery around this region is very grand and in some places gloomy, and here are, perhaps, the oldest temples erected to the ancient pagan deity Ashteroth, whose groves caused so much sin and sorrow in after years throughout Palestine. Baal-Hermon is a name significant of such an ancient temple upon some peak of

the same name, though the site of this temple is not yet identified. The first notice is in Deut. iii. 8, 9. After notices in Deut. iv. 48; Josh. xi. 3, 17; xii. 1, 5; xiii. 5, 11; 1 Chron. v. 23; Ps. lxxxix. 12; cxxxiii. 3; Song of Solomon iv. 8. Illustration:—Of the truth that God has not left himself without a witness in the hearts of all men; this mountain seemed to answer the calls of a heathen world for something great and solemn in God. Hence it was the seat of the earliest temples, built long before the times of Abraham and Moses, and the remains of which may still be seen.

HESHBON, HESH'-BON, *industry*, **R.** This city, first given to **R.** and then probably made over to **G.**, was 13 m. E. of the N. end of the Dead Sea. Its first mention is in Numb. xxi. 25–35, where we find its earliest history and the names of its earliest owners. Principal references are Numb. xxxii. 37; Deut. i. 4; ii. 24, 26, 30; iii. 2, 6; xxix. 7; Josh. xii. 2, 5; xiii. 10, 17; Judges xi. 19, 26; Song of Solomon vii. 4; Isaiah xv. 4; xvi. 8, 9; Jer. xlviii. 2, 34, 45; xlix. 3. After the ten tribes were sent into exile it was taken possession of by the Moabites, hence the prophecies concerning it. It must have been a large and magnificent town. There are large reservoirs connected with this and with other towns of the neighborhood. Illustration:—Of the prowess of the Israelites and the fulfillment of prophecy.

HINNOM, HIN'-NOM, *VALLEY OF*, **J. B.** This valley was on the boundary line of **J.** and **B.**, bounding Jerusalem on the S. W. It was probably named Hinnom from some previous owner, but the meaning of the name is lost. The valley is chiefly notorious from the sacrifices

to two idol gods, Chemosh and Molech, whose "high places" were builded by Solomon, 1 Kings xi. 7. The worship was attended with abominable sacrifices. A monster brass idol was erected in the valley opposite to the Mt. of Offence (see map of Jerusalem), and into the red-hot arms of this idol the children of Israel cast their children. This worship was continued after the death of Solomon, 2 Chron. xxviii. 3; xxxiii. 6; Jer. vii. 31. It was abolished by Josiah and the place strewed with bones, to render it defiled in the sight of all the Jews, 2 Kings xxiii. 10, 14. No Jews could enter it after this, and as one looks up to the numberless tombs cut into the rock of Mt. Olives near this place, he may be able to see how strictly has been fulfilled the prophecy of Jeremiah, vii. 32. It was to be called the valley of slaughter, Jer. vii. 32; xix. 6, and it is probable that it was literally fulfilled, for we read that the last terrible slaughter between the Jews and the Romans took place here, and here also the dead bodies were thrown after the siege of Jerusalem (Wars of the Jews vi. 8, 5; v. 12, 7). It was also called Tophet, *i. e.* "a place to spit upon," 2 Kings xxiii. 10; Isaiah xxx. 33; Jer. vii. 31, 32; xix. 6, 11, 12, 13, 14. Illustrates the fulfillment of prophecy.

HUKKOK, HUK'-KOK, *a scribe or lawyer*, N. The existence of a modern village by this name, 4 m. N. W. of the Sea of Galilee, makes it probable that the ancient town was situated in this place. It is referred to but once, and then only to determine the boundary line of Naphtali. It was a different place from Hukok (Hew'-kok) at 1 Chron. vi. 75, which belonged to Asher, and whose site is not known.

IJON, I'-JON, *eye, fountain, N.* This city was about 30 m. N. of the Sea of Galilee, and builded upon an elevation commanding a view of the country around, but chiefly on the S., as a fine plain lay in that direction. There are the signs of an ancient city in the remains upon the hill. The history may be found in 1 Kings xv. 20; 2 Kings xv. 29; 2 Chron. xvi. 4, the only places in which it is mentioned. The nature and physical character of the surrounding country are sufficiently noted on the map. Lessons:—1. The injury to others which follows disagreement among brethren. 2. The bitterness of a revengeful spirit. Asa and Benhadad became friends, as Pilate and Herod did in after times, Luke xxiii. 12.

IRON, supposed to be the same as IJON, Josh. xix. 38.

IRHEMESH, IR-SHE'-MESH, *city of the sun.* Same as BETH-SHEMESH, which see, Josh. xix. 41.

ISSACHAR, IS'-SA-KAR, *reward.* This district was bounded N., as in tribe section No. V., by Z., E. by the Jordan, S. and W. by the half of Manasseh. It was an exceedingly rich portion of the land, and included the fertile plain of Megiddo (see map). The tribe was noted for prudence and wisdom, 1 Chron. xii. 32. On quitting Egypt this tribe numbered 54,400 adult males, making it the fifth in rank, as to number, among the 12 tribes. Afterward it grew to 64,300, and ranked the third among the tribes, Judah and Dan only being more numerous, Num. i. 29; xxvi. 25. Lesson:—The quietness, rest and peace which flow from wisdom combined with prudence.

ITUREA, IT-U-RE'-A. This district, mentioned only once, Luke iii. 1, was on the N. of Bashan. It probably included the S. base of Hermon on its northern limit, had Trachonitis on the E. and Auranitis on the S. (see map). Its name was probably derived from the ancient owner, "Jeter," Gen. xxv. 15, 16, hence Jeturea or Iturea, and now it is called Jedur. The soil is rich, and the pasture being excellent and waters abundant, thousands of sheep graze upon its plains. Illustrates the correctness of the Gospel history, for collateral history shows that Philip was Tetrarch, as stated, only a short time and at that juncture of Roman affairs, giving a true test of the Gospel historical accuracy.

JABBOK, JAB'-BOK, *pouring out*. This river, emptying into the E. side of Jordan midway between the Sea of Galilee and the Dead Sea, runs through a narrow, deep and wild ravine near the Jordan, and is a constant stream there, but farther inland it is only a winter torrent and dry in summer (see course on the map). It was probably at a ford only four or five miles a little E. of N. from Mt. Gilead that Jacob wrestled with the angel, as the main and ancient road of travel passes here. Now it is called Wady Zurka, Gen. xxxii. 22; Numb. xxi. 24; Deut. ii. 37; iii. 16; Josh. xii. 2; Judges xi. 13, 22. Lesson:—The forgiving and condescending grace of God to one of his sinning but earnestly repentant children. This might well be called "the River of Prayer."

JABESH, or JABESH-GILEAD, *dry*. A city near Mt. Gilead, and perhaps 23 m. S. a little E. from the Sea of Galilee. There are some ruins there called Ed Deir (the

convent), and the valley bears the name Jabesh yet. The first mention of this place is in connection with the sin and terrible punishment of the Benjamites, Judges xxi. 8. The inhabitants afterward, when threatened with slavery by the Ammonites, sent to the recently elected king, Saul. He came suddenly upon the host of the Ammonites and defeated them. The inhabitants of Jabesh were unable to requite the benefit until the death of Saul, but then they went to Bethshan and took down the bodies of Saul and his sons and buried them as a token of honor to the memory of their deliverer. See the history in 1 Sam. xi. 1-10; xxxi. 11-13; 2 Sam. ii. 4, 5; xxi. 12; 1 Chron. x. 11, 12. It illustrates the courage, as well as love, which constitutes true gratitude.

JABNEEL, JAB'-NE-EL, *God causeth to be builded*, J. A city 25 m. a little N. of W. from Jerusalem, called also Jabneh, 2 Chron. xxvi. 6. It is upon an eminence 2 m. from the sea-coast, only mentioned in Josh. xv. 11. The Crusaders thought this place was the ancient city of Gath, and they built a fortress here called Ibelin, the ruins of which remain. The Mt. Baalah spoken of in connection with this city was just E. of Jabneel (see map). Only mentioned as a town on the border of Judah.

JAPHO, JA'-FO, Josh. xix. 46. See JOPPA.

JARMUTH, JAR'-MOOTH, *lofty*, J. An ancient royal city of Canaan, and one which joined with four others against the Gibeonites and was defeated by Joshua, Josh. x. 3, 5, 23. Its king was hanged with others at Mak-ke'-dah (place unknown), Josh. xii. 11; xv. 35; Neh. xi. 29. The village now is poor and small, but

there are some traces of past greatness. Illustrates the importance of *making* a promise as well as keeping one, for had not Joshua made a promise this place might not have been destroyed in his successful attempt to keep the promise.

JATTIR, JAT'-TIR, height, L. J. A Canaanitish city which was probably favorable to David, as he sent them a present from the spoils, 1 Sam. xxx. 27. First mentioned, Josh. xv. 48; xxi. 14; 1 Chron. vi. 57. It is at present a little place on a height, 11 m. a little W. of S. from Hebron. Lesson:—"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

JAZER, JA'-ZER, Jehovah helps, G. This city, in the general land of Mt. Gilead, gave name to the district immediately surrounding itself, "the land of Jazer," Numb. xxxii. 1. The city was important and the land around very fertile. First notice is in Numb. xxi. 32; afterward mentioned in Josh. xiii. 25; xxi. 39; 2 Sam. xxiv. 5. Mighty men of valor lived here, 1 Chron. xxvi. 31; Isaiah xvi. 8, 9; Jer. xlvi. 32. It was probably about 18 m. N. E. of N. end of Dead Sea, as seen on the map. Lesson:—same as Helbon.

JEBUS, JE'-BUS, trodden under foot, perhaps threshing floor. The ancient name of Jerusalem, Judges xix. 10, 11; 1 Chron. xi. 4, 5. It was the stronghold and capital of a powerful people, the Jebusites, who were descended from one of the sons of Canaan, Gen. x. 16. Their king was at the head of the league formed against the Gibeonites, Josh. x. 1. It was builded upon the same hill upon which in after times Jerusalem was builded.

JEHOSHAPHAT, JE-HOSH'-A-FAT, *God judges*. A noted valley called thus, probably because of the meaning of the name. It is supposed to be the same as the valley of Kidron, E. of Jerusalem. See Joel iii. 2, 12. It is probable, however, that no actual valley was intended by the name, but simply that God should bring all the people together to judge them, and in that act of judgment all would be humble and satisfied with the correctness of the judgment of God. Hence their humility was likened to a valley.

JERICHO, JER'-I-KO, *fragrant*, **B**. This city was about 12 m. from Jerusalem, a little N. of E., and just at the opening of the valley of Achor, or the brook Cherith. Its site has been, at different times, in no less than three places. First, when the Israelites crossed the Jordan it was near the fountain called Ain es Sultan (see map), about 1½ m. N. of the valley opening; after that it was destroyed. It was rebuilt and existed, in the time of our Saviour, at the ruins in the mouth of the valley, as indicated on the map, where there is to-day a large reservoir and many ruins. At present a small representative of the ancient town is about 3 m. E. of the mouth of the valley, at the present miserable village called Eriha, where there is a very old low tower called "Zaccheus' House," but evidently a relic of the Crusades.

When the writer was in Jericho this tower was used as a watch-tower and out-post to keep guard over the plain, but there are no ruins here. The ancient city was called the City of Palm Trees, but every palm tree has disappeared. It was once the garden spot of all Palestine. The precious balm grew here, and the sweet-

smelling henna of Egypt or camphire of Scripture ; and such was the fertility of the surrounding region that Cleopatra coveted and obtained it as her possession. The inhabitants are very degraded and lazy, and are considered the meanest of the land. The fountain Ain es Sultan, spoken of above, is the same, most probably, which Elisha healed. Of 63 places of reference the following are the most interesting : first place of mention being Numbers xxii. 1 ; Deut. xxxii. 49 ; xxxiv. 1, 3 ; Joshua ii. 1, 2, 3 ; iii. 16 ; iv. 13, 19 ; v. 10, 13 ; vi. 1, 2, 25, 26 ; vii. 2 ; viii. 2 ; xvi. 1, 7 ; xviii. 12, 21 ; xx. 8 ; xxiv. 11 ; 2 Sam. x. 5. Rebuilding of Jericho, 1 Kings xvi. 34 ; 2 Kings ii. 4, 5, 15, 18 ; xxv. 5 ; 2 Chron. xxviii. 15 ; Jer. xxxix. 5 ; lii. 8 ; Matt. xx. 29 ; Mark x. 46 ; Luke x. 30 ; xviii. 35 ; xix. 1 ; Heb. xi. 30. Lesson :—God has frequently used that which, to human sight, was very inadequate to effect exceedingly mighty and remarkable results, proving that the power was of God, and not of man.

JERUSALEM, JE-ROO'-SA-LEM, *the foundations of peace*. The first notice that we have of this city, under this name, is in Joshua x. 1, 3, 5, 23. As to the origin of the name, it may be supposed that, having been in part originally called Salem, when the whole number of the parts after united in the later city were spoken of, they were called the "foundations of Salem," or, in the short word, Jerusalem. Its use in Joshua was in anticipation of the time when it was called, in full, Jerusalem, for at that time and for some years after the entrance of the Israelites, it was known among them only as JEBUS, which see.

It had such strong natural foundations that, as it is said, the children of Judah could not (Josh. xv. 63), and the children of Benjamin (Judges i. 21) did not, drive out the inhabitants or possess the place. The stronghold of Zion remained in the possession of the Jebusites until the time of David, about 1048 B. C. David then conquered it, and it became, after that, the residence of the kings. David now took measures to have the ark of God, which hitherto was at Kir'-jath-je'-a-rim, 6 m. N. W. of the city, removed to the city and placed on Mt. Zion in a tabernacle. The Lord having forbidden David to build a temple, Solomon undertook the work, which was finished after seven and a half years (1004 B. C). Solomon sinned in erecting "high places" to the gods of his wives, and after his death the kingdom was divided into Israel and Judah. Jerusalem was then attacked by Shishak, king of Egypt, and plundered B. C. 972. About 150 years later Amaziah made war against Joash, and broke down some 600 or 700 feet of the wall of Jerusalem. Assyria had already taken the ten tribes captive (721 B. C.) and conquered Samaria, and coming up by her general Sennacherib (Sen-nak'-ke-rib), encamped against Jerusalem upon the west at a place long known as the Camp of the Assyrians. Here 185,000 were destroyed by the angel of God in one night and the army completely defeated. B. C. 588 Nebuchadnezzar invested the city with his armies, and Zedekiah escaping was taken captive at Jericho, carried northward, his eyes put out, and then brought as a captive to Babylon. At this time or soon after, Jerusalem and the temple were burned and the walls destroyed to the ground. Then was fulfilled

that terrible prophecy (Lev. xxvi. 34), and the land "enjoyed her Sabbaths" till the end of the seventy years of captivity, 2 Chron. xxxvi. 21.

B. C. 515 the temple was rebuilt and dedicated, but Jerusalem was still in ruins until the time of Nehemiah, when the rebuilding was undertaken and the whole wall finished in fifty-two days, B. C. 445. The city was after this taken by Ptolemy Soter of Egypt, and fell into the hands of the Ptolemies B. C. 301, and remained thus for more than 120 years, and under their peaceful rule the city prospered. B. C. 298 the city was taken by Antiochus, king of Syria, but it fell into the hands of the Jews by the bravery of Judas Maccabeus B. C. 165. Pompey, 63 B. C., made a breach in the wall, and after great slaughter took possession of the temple. From this time Jerusalem remained under Roman rule. Herod the Great came into power about B. C. 37, having obtained the appointment of king of Judea. He died a few months after the birth of our Saviour. Porcius Festus (the same alluded to in Acts xxiv. 27) was then appointed, A. D. 60. Many circumstances of an overbearing and selfish nature on the part of governors, rendered the Jews so rebellious that the city was finally attacked by Titus in April, A. D. 70, at the time when it was crowded with those who had gone up to the passover from all parts of the country. From the hill Scopus, about 1200 yards N. (see map), Titus had a fair view of the city. Jerusalem was taken after the most terrific resistance on the part of the Jews and slaughter on the part of the Romans. It was reduced to ashes, except three great towers, on the western wall, of which the tower

of Hippicus or castle of David yet remains (see map). Nothing of any consequence is heard of Jerusalem till A. D. 130. At this time the Emperor Hadrian would have rebuilt the walls, but another fearful rebellion occurred under one Ben Coziba, who proclaimed himself the Messiah. Two years were spent in suppressing this rebellion, and Coziba was slain. The insurgents betook themselves to Bitter, about 4 m. S. W. of the walls (see map), which, after famine and many deaths, was taken with great slaughter of the Jews, A. D. 135. Hadrian now utterly demolished what remained of Jerusalem and erected an entirely new city, calling it *Ælia Capitolina*, a combination of his middle name and part of that of Jupiter Capitolinus. No Jew was allowed to come within three miles of the city, and to abolish every thing Jewish, a temple of Jupiter and statues of the emperor occupied the site of the ancient Jewish temple, and a temple of Astarte, the ancient Syrian Venus, was erected on the site of that which had been recognized as the Holy Sepulchre. The worship of Serapis was introduced from Egypt, and the military ensigns of Rome were sculptured over all the gates. The Christians of Gentile descent, however, were allowed to return and remain there, and those who had, before the destruction, fled at our Saviour's warning to the distant city Pella, beyond Jordan, about 55 m. N. a little E. of Jerusalem (see map), settled in Jerusalem, and at this time the first Gentile bishop, St. James, was appointed. The adoption of Christianity, A. D. 313, produced a great change in Jerusalem. The empress Helena, mother of Constantine visited the holy places in her 80th year (A. D. 326), and founded many

churches and monuments, among the most noted of which was the Church of the Holy Sepulchre (see map) over the spot where the reputed cross was found in removing the temple of Astarte. The apostate emperor Julian attempted, with the aid of the Jews, to falsify the prophecy of our Saviour and rebuild the temple, but was prevented by supernatural signs, earthquakes and fire, according to tradition, and after his death the Jews were again excluded, except upon the day of the captivity of the city, when they were permitted to come and bewail the destruction of the temple. This act of lamentation is continued at a certain place called the "Jews' wailing-place," on the W. of the temple area, down to the present day. In A. D. 529 Justinian built a temple to the Virgin Mary on the site of the ancient temple. But now another terrible time approached. The Persian monarch Chosroes II., joined by 24,000 Jews, stormed the city A. D. 614, sacking the buildings, putting the Christians to the sword, and carrying away the true cross, supposed to be such. He was met by the emperor Heraclius and defeated, and the cross returned and the churches rebuilt, and the Jews again forbidden to come within three miles.

At this time commenced the conquests of the followers of Mohammed. Omar, the second of the Khalifs, besieged and took Jerusalem. The Mosque of Omar, now existing, dates from the visit of this vicegerent of the false prophet. In 1076 it was taken from the Fatimite Arabs by the Turks, and then commenced that cruel treatment of Christian pilgrims which resulted in the Crusades for 200 years, during which time the city was

many times taken and retaken, beginning with the first capture by the Crusaders (A. D. 1099) from the Fatimite Arabs, who had only eleven months before expelled the Turks. On Oct. 2, 1187, it was taken by Saladin. It was never again retaken by the Christians by force of arms, although entered by Frederic II. of Germany under a treaty with the Sultan of Egypt; but ten years later it fell again into the hands of the Mohammedans. In 1241 it was by them given up to the Christians, and then three years later, it fell after a battle of two days' duration, into the possession of a Tartar horde, and by them it was lost, and again gained by the Mohammedans in 1247. The present walls were built by Solyman the Magnificent A. D. 1542. After several further changes it is now under the rule of the Sultan at Constantinople.

Jerusalem is about 2600 feet above the level of the Mediterranean, while the Dead Sea is 1316 feet below that level. Hence the descent from Jerusalem to the plain of the Jordan near Jericho is about 4000 feet. The name Jerusalem is used 818 times in the Scriptures of the Old and New Testaments. Lessons:—The lessons are numerous, but chiefly these; 1. The presence of God may change a very unholy into a very holy place. Jerusalem was the early residence of the scoffing Jebusites. 2. There exists no place so holy or pleasant to God that sin will not cause him to forsake and leave it to utter desolation: the same is true of persons. 3. Every person has had, or will have a day of "visitation," when his eternal fortune may be decided. 4. A people may make it impossible, under the circumstances, for even Christ to save them, much as he may desire so to do.

JEZREEL, JEZ'-RE-EL, *what God planted*, **I**. An ancient city of the Canaanites which fell to **I**., but was not conquered or possessed by the tribe, Josh. xix. 18. It was 50 m. N. a little E. from Jerusalem, near the W. base of Mt. Gilboa, on a slight elevation, and commanded the view of the plain named after itself, the Plain of Jezreel and valley of Jezreel, reaching down to Beth-Shan on the E. toward Jordan. It gave its name to the great plain of Esdraelon, which name is not found in either the Old or New Testaments. This valley became the scene of one of the most signal victories, as it was also the scene of one of the most signal defeats, in the history of Israel, Judges vi. 33; 1 Sam. xxix. 1-11; xxxi. 1-6. The village is now a miserable little hamlet of 12 or 15 houses with a broken tower, and yet the view from the place is very extensive, especially eastward. The principal historical references are, 2 Sam. ii. 9; iv. 4; 1 Kings iv. 12; xviii. 45, 46; 2 Kings ix. 10-16, 30-37; x. 1-11; Hosea i. 4, 5. "Jezreel" also means "God will scatter," hence allusion in last reference. Again, in Hosea i. 11, the original meaning is resumed, "*Great shall be the day of what God shall plant.*" Lessons:—1. The blindness and curse of covetousness. 2. The snare to which some are exposed who, being on the Lord's side, marry those who are not.

JIPHTHAH-EL, JIF'-THAH-EL, *God opens*, **Z**. A valley which is mentioned only as forming part of the boundary line between **Z**. and **A**. It has been identified 15 m. W. of the Sea of Galilee (see map), Josh. xix. 14, 27.

JOKNEAM, JOK'-NE-AM, *possessed by the people*, **L. Z**. An ancient royal Canaanitish city at the E. base of Mt.

Carmel, 11 m. inland and 58 m. N. a little W. from Jerusalem. It commanded the road from the plain of Sharon to that of Esdraelon. It is now only a cluster of ruins on a small hill (see map). Josh. xii. 22; xix. 11; xxi. 34; 1 Kings iv. 12, are all the references. Made important only as forming a boundary line and being appointed to the priests.

JOPPA, JOP'-PA, *beauty*. This city formed one of the most ancient seaport towns of Palestine. It is 30 m. N. W. from Jerusalem and immediately upon the coast. The first mention of it is under the name Jappho in Josh. xix. 46, as defining the boundary of D. Nothing more is heard of it till the time when Solomon imported cedar wood from Lebanon by way of Joppa to Jerusalem for the temple, 2 Chron. ii. 16. From this port Jonah embarked for Tarshish, Jonah i. 3.

Joppa became the great seaport of Palestine, and was before our Saviour's time, and afterward, of exceeding importance. When Pompey invaded Palestine, Joppa was the first place taken, as of most importance before attacking Jerusalem. During the Jewish war, 8000 of the inhabitants were slaughtered by Cestius the Roman general. It was the landing-place for pilgrims for more than a thousand years, from the seventh century to the present time. It contains about 5000 inhabitants, and is beautifully situated upon a slight elevation above the shore. Ezra iii. 7; Acts ix. 36, 38, 42, 43; x. 5, 8, 23, 32; xi. 5, 13, with the above, are all the references in the Scriptures. Lesson:—1. The only safe relief from a disagreeable duty is promptness in its performance. Jonah learned this. 2. We may become so prejudiced in opin-

ion that a miracle alone will set us right. Peter no doubt needed just such a course to correct his prejudices.

JORDAN, JOR'-DAN, *river of judgment*. The sources of this river are mainly twofold: (1) The largest fountain in Syria (as some say), just W. of the cup-formed hill at Dan, called by natives Tell el Kady or "*hill of the Judge*." This is 25 m. N. of Sea of Galilee. (2) Just E. of this, at Baniyas, the ancient Cesarea Philippi, is another immense fountain forming the other principal source. There are other sources, especially at Hasbeiya 12 m. N. of Dan, but none so celebrated or important. Other springs are indicated plainly on the map. Perhaps, back of all springs, the snows and "dews" of Hermon are the main sources of all the waters of the Jordan. From these springs to the "waters of Merom" are 11 miles, and from the upper part of the "waters of Merom" to the Sea of Galilee are 12 or 13 miles, and from the lower part of the sea to the Dead Sea are about 60 miles. The course of the Jordan winds so much that its actual length is about 200 miles. The first notice of the Jordan is when Abraham and Lot separate, Gen. xiii. 10. The second notice is at the passage of the Jordan by the Israelites, Joshua iii. The Jordan was twice divided afterward in about the same place, 2 Kings ii. 8, 14. David's mighty men crossed the Jordan "in the first month (April), when it had overflowed all his banks," 1 Chron. xii. 15. The Jordan was crossed by David on a ferry-boat under sad circumstances, 2 Sam. xix. 18. Naaman's contempt of the Jordan is shown in 2 Kings v. 12. The vessels of the temple were cast in the plain of the Jordan near Zarthan, 1 Kings vii. 46. Here Elisha performed the

miracle upon the borrowed axe, 2 Kings vi. 4, 5. Other places of reference are in Jer. l. 44; Zech. xi. 3; Matt. iii. 5, 6, 13; iv. 15, 25; xix. 1; Mark i. 5, 9; iii. 8; x. 1; Luke iii. 3; iv. 1; John i. 28; iii. 26; x. 40. The breadth of the Jordan varies from 60 to 100 feet, and the plain or valley of Jordan, from 6 m., near the Sea of Galilee, to 12 m. near the Dead Sea; but where it is narrow the torrent is deep and rapid and exceedingly difficult to cross, especially in the spring, when it is full. Lessons:—These are numerous. 1. Doubtless thousands of God's people who were frequently in fear of death, have crossed and shall cross the "dark river" with as much comfort and peace as did the Israelites the Jordan, to the promised land; 2. Care with that which we have borrowed is a duty, and carelessness is dishonesty.

JUDAH, JOO'-DA, *the praise of the Lord*. The most important part of the territory of Judah, was "the hill-country" a district about 12 m. wide, stretching from Jerusalem to Juttah and Carmel on the S., cities about 25 miles distant. Nominally, the territory extended from the Dead Sea to the Mediterranean. But Judah was not able to cope with the Philistines on the west. The tribe numbered more than any other, having 74,600 males, and hence its division was the largest. Simeon however obtained its inheritance out of the district on the S. The wilderness of Judah, or Judea, was a barren tract on the Dead Sea, averaging about 12 to 15 m. wide.

The wildernesses of Judah, of Maon, of Engedi and of Ziph, were parts of the same general tract W. of the Dead Sea and near the N. coast, 1 Sam. xxiii. 14; xxiv. 1; Judg. i. 16; 1 Sam. xxiii. 24; Matt. iii. 1.

JUDEA, JOO-DE'-A, *praise*. This division included Judah, Benjamin, Simeon and Dan, in the time of our Saviour. But the term was used indefinitely, and sometimes (as when Herod was called king of Judea, Luke i. 5) included all Palestine. In the times of Daniel and of Ezra it was the name given by foreigners to the whole land. But the inhabitants made a distinction between Judea and Samaria. In Matt. xix. 1, and in Acts xxviii. 21, it is used to indicate any part of the country belonging to, and inhabited by, the Jews. Before the time of our Saviour's birth, Palestine was divided into Judea, Samaria and Galilee. Judea was that general district including the tribes above mentioned. Samaria included Ephraim and Manasseh, and Galilee was all the district indefinitely extended N. See map; John iv. 3-5; Luke v. 17; Matt. iv. 25; John iv. 47, 54, &c.; in these references the divisions, as just defined, are recognized.

JUTTAH, JUT'-TAH, *turning aside*, **L. J.** An ancient town nearly 5 m. S. of Hebron, on a hill, but with no remarkable ruins yet discovered. It is only mentioned twice, Josh. xv. 55; xxi. 16.

1. **KANAH**, (river) KA'-NAH, *a reed*. Perhaps that river which forms the N. boundary of Ephraim (see map) and empties into the Mediterranean. Only mentioned in Josh. xvi. 8; xvii. 9, as the border line of **E.** & **M.** The present river is full of reeds.

2. **KANAH**, (town). A city of **A.**, on its N. border, and which is identical in its site with a little village about 5 m. E. by S. from Tyre and upon a ridge. The village contains about 300 families, with no ruins. About

a m. N. of it are some remarkable ruins. Josh. xix. 28 (only place).

KEDESH, KE'-DESH, *holy*, **L. N.** It was an ancient Canaanitish town, made, after the conquest, one of the three cities of refuge (Josh. xxi. 32) which were W. of the Jordan. Judging from its name, it was, probably, one of the holy places of the Canaanites, and the Israelites, retaining its name, made it also a sanctuary or asylum by creating it one of the cities of refuge. It was the home of Barak, Judges iv. It was captured and its inhabitants were carried away into captivity to Assyria, 2 Kings xv. 29. The city appears no more in sacred history. Though the village is miserable, the site is extremely beautiful, being an elevation and surrounded by charming scenery. The plain of Zaanaim mentioned in Judg. iv. 11, where the Terebinths were, was evidently that immediately surrounding this village, Josh. xii. 22; xix. 37; xx. 7; xxi. 32; Judges iv. 6, 9, 10, 11; 2 Kings xv. 29; 1 Chron. vi. 72, 76, are all the places in which it is referred to. Lesson:—Same as GOLAN, which see.

KEILAH, KY'-LAH, *a fortress*, **J.** About 4 m. N. W. from Hebron is a large ruined tower or castle which marks, as is supposed, the ancient site of Keilah, now called Kela, standing on a projecting cliff, on the right bank of a wady* running toward the country of the Philistines. Here David came down from the mountains of Judah and defeated the Philistines, 1 Sam. xxiii. 1-5. David and his 600 followers settled here until the inhospitable inhabitants agitated the betrayal of David. He

* Arabic term for a dry water-course or valley.

then departed, 1 Sam. xxiii. 6-13. It was reoccupied after the captivity, Neh. iii. 17, 18. See also 1 Chron. iv. 19. Illustrates:—The ingratitude of a selfish heart.

KENATH, KE'-NATH, *possession*. This was a strong city of Bashan, in the district of Argob (see map). Numb. xxxii. 42; 1 Chron. ii. 23, are the only places in which it is referred to. It is the same in site as the modern Kunawat, 48 m. E. of the Sea of Galilee. The splendid ruins cover a space 1 m. long and half a mile wide. It is at the foot of the Bashan mountains, and is in a fine pasture region. Here a head of an image of the Syrian Ashtaroth was discovered. A few families still inhabit the ancient houses. Illustrates:—The strength and success of the Israelites.

1. KERIOTH, KE'-RI-OTH, *the cities*. This city, near the S. border of J. (Josh. xv. 25), is mentioned only once for the sake of defining the border. It is a ruin 10 m. S. of Hebron. See its position on the map.

2. The site of the second city of this name is 6 m. E. of Bozrah at the foot of the mountain range of Bashan, 50 m. E. of the Jordan. The ruins are three m. in circumference. It must have been a large city. What is interesting about the houses, which are yet inhabited, is, that they are evidently several thousands of years old. The roofs are of stone and so are the doors, the latter still turning upon their stone hinges. Jer. xlvi. 24, 41; Amos ii. 2 the only places of reference. Illustrates:—The fulfillment of prophecy.

KIDRON, KID'-RON, *turbid*, J. This brook ran on the E. side of Jerusalem, between the city and Mt. of Olives. It is now generally dry in summer and winter, except

when heavy rains fall. The bed has been, and is, cultivated in many places; hence we read 2 Kings xxiii. 4, of the fields of Kidron. A mile and a quarter N. W. of Jerusalem is the head of the ravine, or channel, of the Kidron, and from that point to En Rogel, which is at the junction of the valley of Hinnom and the valley of Kidron, is $2\frac{3}{4}$ miles. This is the historic Kidron; all below, as it runs to the Dead Sea 16 miles, is not alluded to in the scriptural name, 2 Sam. xv. 23; 1 Kings ii. 37; xv. 13; 2 Kings xxiii. 6, 6, 12; 2 Chron. xv. 16; xxix. 16; xxx. 14; Jer. xxxi. 40. Illustrates:—1. The sorrows of David. 2. The boldness of idolatry, as the idols were planted here in full view of the temple.

KIRHARASETH or KIR, KER-HAR'-A-SETH, *city of the sun, or city of brick*, also called KIR-MOAB and KIR. This city occupied the site of the present Kerak, 10 m. E. of the lower part of the Dead Sea. It was one of the chief cities of Moab, and a strongly fortified city builded upon the rocks 3000 feet above the Dead Sea. On the W. side stands a citadel builded by the Crusaders, and surrounded by a moat cut out of the solid rock. Formerly the entrances to the city, of which there were two, were tunneled also in the solid rock for one hundred feet, 2 Kings iii. 25; Isaiah xv. 1; xvi. 7, 11; Jer. xlvi. 31, 36. Illustrates:—The presence of God with his people in their success over the strong.

KIRIATHAIM, KIR'-I-A-THA'-IM, *the two cities*, R. This city was situated 7 m. E. of the Dead Sea, on the S. W. slope of Jebel Attarus. It was one of the oldest of the Bible cities, and was also called Kirjathaim (Kir-jath-a'-im). Numb. xxxii. 37; Joshua xiii. 19; Jer.

xlviii. 1, 23; Ezek. xxv. 9, are the only scriptural references. It illustrates the fulfillment of prophecy.

KIRJATH-ARBA, KIR'-JATH-AR'-BA, *the city of four*. The name of Hebron before its conquest by the Israelites, Gen. xxiii. 2; xxxv. 27; Josh. xiv. 15; xv. 13, 54; xx. 7; xxi. 11; Judges i. 10; Neh. xi. 25. Lesson:—Same as Hebron.

KIRJATH-JEARIM, KIR'-JATH-JE'-A-RIM, (called also KIRJATH-ARIM, Ezra ii. 25, and only KIRJATH, Josh. xviii. 28), *the city of forests, J*. The city whither the ark was taken when recovered from the Philistines, and where it remained 20 years, till removed to Jerusalem, 1 Sam. vii. 1, 2; 1 Chron. xiii. 5, 6. It was one of the cities of the Gibeonites, Josh. ix. 17. It was again inhabited after the captivity, Neh. vii. 29; Ezra ii. 25. It occupied the site indicated on the map, 5 m. N. of W. from Jerusalem. Lesson:—It is not the outward splendor of the temple which renders it fitted for God's presence. The humblest place once held the ark and the mercy-seat for twenty years.

KISHON, KI'-SHON, *tortuous*. This "ancient river" drains nearly the whole of the plain of Esdraelon (plains of Megiddo and Jezreel), runs near the N. base of Mt. Carmel, and empties into the Mediterranean Sea near Mt. Carmel promontory. In the wet season it becomes rapidly filled, and from a calm stream becomes a raging torrent. Not far N., at the river Belus, were taken the sands said to have been used in the first manufacture of glass. The highest S. E. source is at Jenin, the ancient En-gannim. When the sudden rains fall, the plain frequently becomes almost a marsh, and in some

places impassable on horseback, and the Kishon becomes very largely swollen in a few hours, Judges iv. 7, 13; v. 21; 1 Kings xviii. 40; Ps. lxxxiii. 9. In the latter place it is spelled Kison. Lesson:—Its associations teach what wonderful moral power the service of God imparts to the weakest, whether male (see Elijah), or female (see Deborah).

LACHISH, LA'-KISH, *who exists of himself*, J. An ancient Canaanitish city 22 m. a little N. of W. of Hebron. Its king joined others against Joshua when he went up to the help of the Gibeonites, Josh. x. 3. Joshua took this city at that time, verses 31, 32, and he was enabled to conquer Eglon and Lachish the same day, as they were near each other (see map), 2 Chron. xi. 9; Micah i. 13. Lesson:—The punishment which awaits those who not only sin themselves, but who cause others to sin also.

LAISH, LA'-ISH, *a lion*. This was an ancient Phœnician city occupied by a colony from Sidon, and situated in a fertile valley between Lebanon and Mt. Hermon, at the place afterward called Dan, 25 m. N. of the Sea of Galilee. The Phœnician remains of ancient castles show how powerfully it was defended. Judg. xviii. 7, 14, 27, 29; Isa. x. 30, are all the references to it. See DAN. Lesson:—Strangers to God never know from what distant and unexpected sources their final overthrow may be derived.

LEBANON, LEB'-A-NON, *white*. This name was generally applied to both of those ranges of mountains on the north of the Holy Land, beginning about Mt. Her-

mon and branching out and running northward for about 50 miles. The valley between was called Cœle ("hollow") Syria. The two ranges are distinguished—once in Scripture, in Joshua xiii. 5, where the Anti-Lebanon range is called "Lebanon toward the sun-rising." The highest peaks are on the Lebanon or W. range, just above the little grove called "the Cedars." There the peaks are 10,051 feet above the sea according to some, but this range (the western or LEBANON) gradually decreases in height till opposite Mt. Hermon, when the range is divided by the river Leontes at right angles and evidently by some singular and violent convulsion, so that the river is nearly 1000 feet below the surface of the mountain range, and yet in some places not 100 feet from bank to bank. This range (the western one) then appears to continue decreasing and widening until it disappears among the hills of Galilee E. of Accho; in entire length it is over 100 m., and in breadth about 20; "his roots," Hosea xiv. 5. The ranges were always, as they are now, distinguished for the number and sweetness of their fountains, fed by the constant snows of the summits. Hence such passages as Solomon's Song iv. 15; Jer. xviii. 14. The first mention is in Deut. i. 7; iii. 25; xi. 24. 1 Kings v. 9-11; Ezek. xxvii. 5, show that the forests were under the authority of King Hiram and he furnished wood for the temple. "The whole range at present is under the authority of the Pasha of Damascus." The perfume, called (Hosea xiv. 6) "his smell," of the vines upon the mountain-side, in the flowering season, may be perceived at times at more than 30 miles off. Lebanon illustrates the firmness of God's promises; the diffusive influence of

a holy life, and the reviving power of full faith in God (see Hosea xiv. 7).

LEBONAH, LE-BO'-NAH, *frankincense*, **E**. This place is mentioned only once, Judges xxi. 19, and yet it appears to have been an important place judging from the caves surrounding its present site near a little fertile plain. It is, however, a small place at present, and 2 m. W. by N. of Shiloh and 17 m. N. of Jerusalem.

LESHEM, LE'-SHEM, same as Laish, Josh. xix. 47.

LOD, LOD, *strife*, **D**. Same as Lydda, and now called Ludd. It is a village in the plain of Sharon 20 m. N. W. from Jerusalem and 10 m. from the coast of the Mediterranean. We read in 1 Chron. viii. 12, that Shamed, a Benjamite, built it; perhaps it was rebuilt, as other Canaanitish towns had been, upon the site of the former town. It was occupied after the captivity, Ezra ii. 33; Neh. vii. 37. The most interesting fact connected with it is related in Acts ix. 32-35. See the only remaining reference in Neh. xi. 35. It was from the privacy of Peter's stay at this place that he was suddenly called to restore Tabitha. Lesson:—We are all immortal until our work is done.

LUZ, LUZ, *almond tree*. This seems to have been very near to Bethel and on the W. of it. Probably when Jacob came there he slept near this city and builded his altar on a hill to the E., which hill afterward became settled, and the settlement grew till it became a suburb to Luz, and Bethel and Luz became one and the same in name, and in course of time the name Bethel entirely outlived the general use of the name Luz. But the names were once in after times applied to two distinct

places, perhaps suburbs, Josh. xvi. 1, 2. The other references are in Gen. xxviii. 19; xxxv. 6; xlviii. 3; Josh. xviii. 13; Judges i. 23, 26. Lesson:—Proximity to the heathen Luz did not prevent Jacob from building an altar to God at Bethel. We may live in the world and yet not allow the world to live in us.

LYDDA. See LOD, Acts ix. 32, 35, 38.

MACH-PELAH, MAK-PE'-LAH, *double*. This is the name of the cave which Abraham bought of the children of Heth, Gen. xxiii. It is indicated on the map on the E. side of Hebron a little up the W. side of the long hill seen at that spot, and which forms one of two ridges between which Hebron is builded. This cave is the most interesting spot, in one sense, of all other places in the Holy Land, for there many believe, with good reason, that the remains of the bodies of some of the patriarchs and their wives will yet be found, because of the care with which the bodies were embalmed. See Gen. 1. 2-14. The cave was probably double and gave name to the immediate district or field around. There is at present an extremely ancient building around and over the cave. This building, which appears to have been erected in the time, or soon after the time, of Solomon, is about 200 feet long by 115 wide and 50 feet high and is of the most solid material and masonry. It was very ancient in the time of Josephus and of our Saviour. In it are the tombs or monuments of Abraham and Sarah, of Jacob and Leah, of Isaac and Rebekah and of Joseph. There are evidences that the original cave is under this building and beneath the rock upon which these monuments

or tombs rest. By examining the map the position of the cave is apparent. Gen. xxv. 9; xlix. 30, in addition to the above comprise all the references. Lessons:—1. The care of Abraham in refusing the gift of Mach-pelah, suggests the care which should be had, not to put God's people under obligation to the worldly, in secular matters, not even for a tomb. 2. Generosity of heart and liberality of disposition are perfectly consistent even with the character of a pagan. Witness Ephron, Gen. xxiii. 11. Hence not the proof of a Christian man. 3. Although the whole land was promised to Abraham and his seed, his first possession was this tomb, and here, rather than in his native land, he preferred a burial-place for himself and family, showing that a true living faith will certainly be a dying faith. 4. The nature of our regard for our friends will generally exhibit itself by the methods we adopt to commemorate our love. Not the most beautiful tombs are evidences of the purest or most lasting love. The children of those who slew the prophets were satisfied with garnishing their sepulchres while they hated their prophecies.

MAGDALA, MAG'-DA-LA, *tower*. This was a little village, perhaps a short distance N. of the Dalmanutha of Mark viii. 10, whose site is not known. It was located on the W. shore of the Sea of Galilee, 3 m. N. of Tiberias and just S. of the plain of Gennesaret. The site is beautiful, commanding a view of the lake, though at present the village is a miserable little settlement of 15 or 20 dirty cabins. It is rendered famous by being the home of Mary Magdalene, the word Magdalene signifying "of Magdala." Mentioned only once, Matt. xv. 39. Les-

son:—One woman, honoring Jesus, in her feebleness, may do more honor to a town than all the others in their strength.

MAHANAIM, MA'-HA-NA'-IM, *the host or camp*, L. G. This was where the angels met Jacob, and because of which he called the place by this name, "the host or camp of angels" being the intended signification of the word, which has a plural or double sense. Perhaps two angels met him and warned him, and therefore he sent to his brother Esau immediately. These messengers went to the land of Seir, the country of Edom, Gen. xxxii. 3 (fully 100 m. S.) and back. Speeding upon their way, it may be supposed that they travelled 50 m. a day, or more. During their absence, of four or five days, Jacob proceeded on his journey, as usual, from Mahanaim, and as the company could travel but slowly, perhaps 5 or 6 miles daily, over the rugged and hilly country around Gilead (see the reason Gen. xxxiii. 13), it is probable that they travelled before the return of the messengers some 25 or 30 miles to the Jabbok and the unknown place called Peniel. All the circumstances taken into consideration lead us to suppose that the little village called Mahneh is the site of Mahanaim, which, although no town at the time Jacob named it, became a fortified and prosperous city in after years. Here David fled from Absalom, 2 Sam. xvii. 24, 27, and here he mourned over his death. Solomon made it one of the cities from which provisions were furnished for his table, 1 Kings iv. 14. It is 24 m. S. E. from Sea of Galilee, just at the beginning of the general range of Mt. Gilead and group of mountains which extends over the country to the S. W.

First notice is in Gen. xxxii. 2; Josh. xiii. 26, 30; xxi. 38; 2 Sam. ii. 8, 12, 29; xix. 32; 1 Kings ii. 8; 1 Chron. vi. 80. The name occurs 13 times. The origin of this place was due to the wonderful condescension of God to his servant Jacob, therefore the Lesson:—Psalms xxxiv. 7; Heb. i. 14.

MAMRE, MAM'-RE, *fruitfulness*. This plain was probably once covered by a grove near and in sight of the cave of Mach-pelah: the word translated "plain" means also "grove." The exact location is not known, but it was near the cave or opposite to it, Gen. xiii. 18; xviii. 1; xxiii. 17, 19; xxv. 9; xxxv. 27; xlix. 30; l. 13. It gave its own name to the place called also Hebron. Lesson:—This place comes into notice as the consequence of the nobleness of character on the part of Abraham in yielding rather than striving with Lot; see Gen. xiii. It was after this generous sacrifice of his rights to peace and quietness that God communicated to him that magnificent gift, Gen. xiii. 14, 15, 16, 17, teaching us Prov. xi. 24; 2 Tim. ii. 24.

MANASSEH, MA-NAS'-SEH, *one who forgets*. This tribe, on leaving Egypt, was the smallest of the tribes, having only 32,200 adult males, Numb. i. 34, but it increased rapidly before entering the promised land to 52,700, and became the sixth in rank of numbers, Numb. xxvi. 34. This was because, probably, of the fact that they were hardy shepherds, while many of the other tribes lived in cities and were not accustomed to the desert-life. In the division of land M. had two territories, perhaps divided according to the temperament of the two divisions, the people remaining W. being agricultural,

and of quiet disposition, and those going E. being shepherds and warlike, as seems true from Josh. xiii. 30 ; xvii. 1 ; Deut. iii. 14. It is probable that a much larger part E. of Jordan than that marked out on the map was tributary to M., for he conquered it even to Argob, Deut. iii. 13, but the part marked in color on the map was emphatically the division of the tribe ; the lines, however, cannot be definitely settled on the E. On the W. of Jordan the territory of Manasseh ran from the Mediterranean to the Jordan, as seems plain from Josephus (Antiquities v. 1, 22). On the N. was Issachar and on the S. Ephraim and Benjamin. The tribe seems never to have been very prominent after the division, and are often grouped with Ephraim which was more influential. See Numb. xxxii. 39 ; xxxiv. 14 ; Deut. iii. 14 ; Josh. xii. 6 ; xiii. 7 ; 1 Chron. vi. 62 ; 2 Chron. xxxi. 1 ; xxxiv. 6, 9. The W. division is referred to in Josh. xvi. 9 ; xvii. 7-12 ; Judg. i. 27. Lesson :—The solemn forecast of the coming events which a true man of God may have ; see how truly this is illustrated in Gen. xlviii. 17-20.

MAON, MA'-ON, *a house*, J. David hid himself near this place in the wilderness of this name. Here the churlish Nabal had great possessions, 1 Sam. xxiii. 24, 25 ; xxv. 2. It was situated on a hill about 200 feet high, and the ruins on such a hill, of the same name, 7 m. S. a little E. of Hebron, point out the ancient site, Josh. xv. 55. Lesson :—The case of Nabal repeats the lesson which we learn in Prov. xi. 24.

MARESHAH, MA-RE'-SHAH, *an inheritance*, J. This city was 12 m. a little N. of W. from Hebron, on a little hill. There are nothing but ruins there now. It was

fortified by Rehoboam, 2 Chron. xi. 8. The battle (2 Chron. xiv. 9-13) took place in the valley near to the N. E. It was a city of importance just before the Christian era, and was destroyed about the time of our Saviour's birth and never rebuilt (Josephus Antiq., xiv. 5, 3). Name occurs 6 times, Josh. xv. 44; 2 Chron. xx. 37; Micah i. 15. Lesson:—"It is nothing with the LORD to help, whether with many, or with them that have no power," 2 Chron. xiv. 11.

MEDEBA, MED'-E-BA, *water of rest*. Its ruins, one mile and a half in circumference, are about 4 m. S. E. of Heshbon and 15 m. E. of the Dead Sea, on a little hill in the great plain. It was probably a very strong city in the district of R., but never conquered by the tribe. Numb. xxi. 30; Josh. xiii. 9, 16; 1 Chron. xix. 7; Isa. xv. 2. Illustrates:—1. The sad mistake which we may make in our over anxiety to resent an insult, 1 Chron. xix. 2. Jealousy and envy may readily imagine an insult when nothing of the kind, but even a compliment, is intended.

MEGIDDO, ME-GID'-DO, "*that declares*," M. A city about 11 m. S. W. of Nazareth. This city is memorable chiefly on account of the battles fought in its vicinity. The great plain of Esdraelon, also called the "valley of Megiddo," and the "plain of Jezreel," was the battleground of Palestine. The first battle, the victory of Barak, is given Judges iv., v. Another great battle, but a disastrous one to Israel, is mentioned 2 Kings xxiii. 29; 2 Chron. xxxv. 22. The first mention of the name is in Josh. xii. 21, afterward in xvii. 11; Judges i. 27; v. 19; 1 Kings iv. 12; ix. 15; 2 Kings ix. 27. The

waters (or spring) of Megiddo were at the nearest spring indicated on the map. The ruins are upon both banks of a ravine running down from Mt. Carmel; here also, amid more ancient remains, are those of a khan. Lesson:—They who are found in evil company, though guiltless of the exact crimes for which others suffer, must expect to suffer for their crimes. Ahaziah died here a miserable death, though not guilty of the crime of Joram, with whom he was punished; see history, 2 Kings ix.

MEROM, ME'-ROM, *the elevations*, **N.** The waters of Merom were 12 m. N. of Lake Tiberias. Joshua xi. 5, 7, mentioned only here. It was a celebrated battle-ground, as indicated on the map. Lesson:—God's promise to help does not exempt us from helping ourselves.

MICHMASH, MIK'-MASH, *he that strikes*, **B.** The site of Michmash is upon a slope on the N. side of the valley Su-wei'-nit (see map), 5 m. a little E. of N. from Jerusalem, and it commands the great pass from the Jordan. Not far below in the valley are the two rocks, Seneh and Bozez, made famous for the exploit of Jonathan and his companion, 1 Sam. xiv. 4, 5. The valley is steep and rugged. The first reference is, 1 Sam. xiii. 2, 5, 11, 16, 23, and again xiv. 5, 31; Neh. xi. 31; Isa. x. 28. Michmas is the same place, Ezra ii. 27; Neh. vii. 31. Lesson:—God can, and sometimes will, save by the few rather than by the many, when those few give him all the credit. Witness Jonathan's conversation with his armor-bearer.

1. MIZPAH, MIZ'-PAH, *watch-tower*. This was a noted gathering-place of the tribes, about 3 m. N. W.

of Jerusalem, and situated upon a hill rising about 600 feet above the plain of Gibeon. There is, upon the top, a little village, and a tomb called the tomb of Samuel. It was formerly a church, probably builded by the Crusaders. It seems to have been considered a holy place by the Jews after the destruction of the temple, Jer. xli. 5, 6. As there are six Mizpahs in Scripture, only two of which have been identified, all the references to this Mizpah (or Mizpeh, which is the same) are given as follows: Josh. xviii. 26; Judges xx. 1, 3; xxi. 1, 5, 8; 1 Sam. vii. 5, 6, 6, 7, 11, 12, 16; x. 17; 1 Kings xv. 22; 2 Kings xxv. 23, 25; 2 Chron. xvi. 6; Neh. iii. 7, 15, 19; Jer. xl. 6, 8, 10, 12, 13, 15; xli. 1, 1, 3, 6, 10, 10, 14, 16. Lessons:—1. The responsibility sometimes incurred by a people who decline to punish sin in the nation. 2. God shows that he honors the gathering of his people to the place where prayer is wont to be made; though the people repented they were not blessed until they assembled at Mizpah, 1 Sam. vii. 5.

2. MIZPEH OF GILEAD (or MIZPAH, or RAMATH MIZPEH). This was on the top of Mt. Gilead, where the tomb of Hosea is said to be, hence called, *Jebel-Osh'a*, the Arabic for Hosea. There is a fine broad plateau on the top, indicated correctly on the map. Here the Israelites assembled to oppose the Ammonites, Judg. x. 17. Here Jephthah was met by his daughter after his rash vow and his great victory. Josh. xiii. 26; Judg. xi. 11, 29, 34; Hosea v. 1, are all the references. All other references relate to other places not known. Lesson:—The natural inconsiderateness of those who seek their own pleasure and aggrandizement. Jephthah desired not

so much the honor proceeding from God as that proceeding from men. He would, however, suffer rather than break his vow.

MOLADAH, MOL'-A-DAH, *birth*. A town about 17 m. a little W. of S. from Hebron. There are only ruins and two wells which attract the Bedouins of the desert. Josh. xv. 26; xix. 2; 1 Chron. iv. 28; Neh. xi. 26, only four references. Of no particular importance.

1. MOREH, MO'-REH, *a teacher*. There was a plain of Moreh just E. of Shechem, and the one spoken of when Abraham first visited the land of Canaan, Gen. xii. 6. It is spoken of only once more, Deut. xi. 30. This is the plain indicated on the map immediately E. of Shechem, 27 m. N. of Jerusalem. Here the first altar to God in Palestine was builded. Lesson:—A true servant of God will build his altar to the Lord in whatever land he journeys. He will not leave his religion at home, or be a Christian at home and sinner abroad.

2. MOREH, HILL OF. This was the little range next on the N. of the mountains of Gilboa. It has been called Little Hermon, but there is no doubt that all this range was the hill of Moreh spoken of but once in Judg. vii. 1. It rises, as Symonds supposes, 1839 feet above the Mediterranean. It was on the S. flanks and near the base of this range that the Midianites were spread out on the night of Gideon's attack. Lesson:—There is no limit to the victories God grants to his humbly courageous servants.

MORIAH, MO-RY'-AH, *fear of the Lord*. This was the name of the land where Abraham offered Isaac, and

the name of the mount whereupon the temple of Jerusalem stood, and where now the Mosque of Omar stands. The attempt has been made to disprove the identity of Mt. Moriah with each of these places, but without success. Mt. Moriah is the hill adjoining Mt. Zion on the E. (see position on the map), Gen. xxii. 2; 2 Chron. iii. 1. It must be remembered, however, that there is no assertion in Scripture that Abraham offered Isaac on Mt. Moriah, but in the land of Moriah: the tradition, however, and the typical association, together with the fact that the temple was builded here, see 2 Chron. iii. 1, seem to point out the probability so strongly that it amounts to almost a certainty that the offering took place at the very spot where now the Mosque of Omar stands, and where, probably, the Holy of Holies stood before. The writer possesses a model of the rock under the dome, which is a natural and untouched rock, and which has ever remained uncut. The traditional sacredness of this rock seems to have been the only reason why neither David nor Solomon disturbed it. It is certainly singular that, on Mt. Moriah, this rough table-rock, during all the splendid buildings and alterations of many centuries, should ever have remained the same, undisturbed and uncut. The name occurs but twice and only in the passages above enumerated. Lesson:—It is with the thoughts and intents of the heart God deals. Abraham's intent was to God the same as the actual offering.

NAIN, NA'-IN, *beauty*, I. A little town on the northern base of the hill of Moreh. It is now a little village facing Tabor and 4 m. distant, and two and half m.

S. W. of Endor. It is a poor place in its buildings, but most beautifully situated, commanding a magnificent landscape, hence perhaps its name. Just E. of the village are ancient tombs, to one of which, perhaps, the widow's son was being removed when our Saviour met the funeral and restored the dead. Only mentioned in Luke vii. 11. Lesson:—There are many who never will hear of Christ except at the funerals of their friends; therefore should speakers and preachers be faithful. Many a one has lost a chance for good on these occasions.

NAPHTALI, NAF'-TA-LY, *my wrestling*. The name of this tribe may be understood by reading, Gen. xxx. 8. At the Exodus this tribe numbered 53,400 adult males, Numb. i. 43, but they afterward decreased to 45,500 on arrival at Jordan, Numb. xxvi. 50.

The possessions allotted to **N.** are described in Josh. xix. 32–39. The district was bounded E. by the upper Jordan, the waters of Merom and the Sea of Galilee in part; on the S. by **Z.**, on the W. by **A.** **N.** was the first tribe captured by the Assyrians, 2 Kings xv. 29. **N.** enjoyed the privilege, allotted to others, of sharing, in common with **Z.**, on the south some parts of its territory, perhaps some of the fenced cities which were in that tribe, for the land of **Z.** reached from the Sea of Galilee to the "Great Sea." Hence it was said of **Z.** (Deut. xxxiii. 19), "They shall suck of the seas." See Zebulun. Thus it is also said that Capernaum was in the border of **N.** and **Z.**, Luke iv. 31; Matt. iv. 15, 16. Naphtali is now almost a barren district, compared with what it was formerly.

NAZARETH, NAZ'-A-RETH, *separated*. This city is 60 m. a little E. of N. from Jerusalem. It is situated in a little basin amid the hills of Galilee. It now contains about 4000 inhabitants and a Latin convent wherein are shown several places said to be associated with our Saviour's early life. At the entrance of the town is the fountain, which doubtless our Saviour, when a boy, frequently visited, as it is the only fountain, and the great fountain of the town, and has been such for ages. Nazareth has never been lost sight of since the days of our Saviour, and the name is still retained. The history may be learned from the following: Matt. ii. 23; iv. 13; Mark i. 9; x. 47; Luke i. 26, 27; ii. 4, 39, 51; iv. 16, 34; John i. 46. The hill to which our Saviour was led was probably that one immediately N. of the city, and represented in the map, and on the base of which the city is partly built. Lesson:—"A prophet is not without honor save in his own country." Familiarity with holy things, in an unholy heart, tends to produce contempt.

NEBO, NE'-BO, *he that prophecies*. As God buried Moses and "no man knoweth his sepulchre," so there seems to be a mystery connected even with the mountain itself where the burial took place.

The writer, with others, has cast many a look along the line of the great range of Abarim, running parallel with the Dead Sea in its whole length, for some high and prominent mountain, but, with the exception of perhaps one slightly prominent point, there is none that would seem to be just what so solemn a burial, preceded by so wonderful a vision, should call for. Perhaps Mt. Nebo was an elevation upon the plateau of Abarim, and Pis-

gah a certain point or peak. It seems definite, but yet no one has ever been able to settle the place, and the solemnity of the act, as described in the last chapter of Deuteronomy, seems to intimate that it never was intended to be known. Perhaps the place indicated on the map is the nearest to any solution of the difficulty, and may have been near the spot. It was supposed to be the very mountain in the times of the early Church. It is 7 m. S. W. from Heshbon and the same distance E. of the Dead Sea, Numb. xxxiii. 47; Deut. xxxii. 49; xxxiv. 1. Lesson:—There is something more solemn about the nature of sin than has yet been explained in the wisest of human theologies. Nebo and Pisgah are God's tokens of that displeasure with sin which he has not yet revealed.

NETOPHAH, NE-TO'-FAH, *a dropping*, J. One of the villages inhabited after the captivity, 13 m. S. W. from Jerusalem. It is now a large village on the brow of the valley of Elah, called by a modern name bearing a resemblance to the ancient name, Ezra ii. 22; Neh. vii. 26. Lesson:—The punishment of sin in a nation may bring sorrow to the smallest and weakest of its parts.

NEZIB, NE'-ZIB, *standing place*, J. A village between the hill country and the low lands of Judah, 17 m. S. W. of Jerusalem. There are ruins and a massive tower 60 feet square. It is only mentioned in Josh. xv. 43. Of no note.

NIMRAH, NIM'-RAH, *pure water*. A city 3 m. E. of the Jordan and 10 m. N. of the Dead Sea. The ruins are now desolate, but near them are copious springs and marshy grounds. These are the waters upon which Isaiah pronounced the curse (under the spelling of Nim-

rim) Isaiah xv. 6; Jer. xlviii. 34; Numb. xxxii. 3. Illustrates:—The fulfillment of prophecy.

NOB, NOB, *prophecy*, **B**. This place is found, as is supposed, 1 m. or a little further N. E. of Jerusalem. Mt. Zion can be seen from it. Here dwelt Ahimelech the priest, whom David visited alone and privately, 1 Sam. xxi. 1, and yet he was seen by Doeg, xxii. 9, 11, 19; Neh. xi. 32; Isaiah x. 32. Lesson:—There are times when mercy is better than sacrifice. It is the heart and not the form which is essential, Matt. xii. 3–9. Doeg was a worshipper while David ate the shewbread. Doeg was an enemy in heart while observing the forms. David loyal to God while omitting them. See the histories.

OLIVES, OL'-IVES, (MOUNT OF), also OLIVET. This is a ridge separated from Jerusalem by the Kidron. It obtained its name from the olives which grew more profusely then than now upon its sides. The phrase "Mount of Olives" occurs once only in the Old Testament, in Zech. xiv. 4, but it is referred to five times beside, namely, in 2 Sam. xv. 30; 1 Kings xi. 7; 2 Kings xxiii. 13; Neh. viii. 15; Ezekiel xi. 23. In the New Testament, Matt. xxi. 1; xxiv. 3; xxvi. 30; Mark xi. 1; Luke xix. 37; John viii. 1; Acts i. 12 (Olivet). The highest point at the middle of the three peaks or knobs of the Mt. of Olives is said to be 2724 feet above the Mediterranean Sea, while Mount Moriah is 2429, making the Mt. of Olives 295, or about 300 feet above the foundation of the Mosque of Omar. The writer was enabled to sketch several objects on the ground between the mosque and the E. wall of the enclosure by ascending the flanks of

Olivet and yet not quite to the top; and hence we can appreciate the extent and beauty of the view which our Saviour and those with him had of the city when, coming from Bethany and on the descent of the mount, he beheld the city and wept over it, Luke xix. 41. Also the appropriateness of the questions concerning the building of the temple when the disciples sat upon the Mount of Olives, Mark xiii. 3. Lesson:—If we knew the future of many who now appear so prosperous and strong, we might rather weep than rejoice. Conversely, we might, with the same knowledge of the future, rejoice and be amazed at what God has in store for some who are now neglected and despised. All that glitters to-day is not the gold of the future.

OPHEL, o'-FEL, *tower*. This was the elongation southward of the hill upon which the temple was builded. See the map. 2 Chron. xxvii. 3; xxxiii. 14; Neh. iii. 26, 27; xi. 21.

OPHRAH, off'-RAH, *dust*. A town 9 m. N. by E. from Jerusalem, and, as it is supposed, afterward called Ephraim (the two names being almost alike in the Hebrew), visited by our Saviour, John xi. 54. A little village at present on a commanding site, with ruins, which seem to be the site of the ancient place, is designated on the map, and is situated as above described (see the map). Josh. xviii. 23; 1 Sam. xiii. 17, are the only references to this Ophrah. It was due only to the bitterness, against Christ, of the chief priests and Pharisees that Ephraim saw Jesus. Lesson:—God sometimes works great and lasting blessings to many by the sorrows and persecutions of those who honor Christ and

follow him, so that we may hereafter see a new use of every persecution which has ever been endured.

PALESTINA and PALESTINE, PAL-ES-TY'-NA and PAL'-ES-TYNE. The word occurs only in three passages: Exod. xv. 14; Isaiah xiv. 29, 31, and Joel iii. 4. In each of these it is evidently used to designate the country of the Philistines, Israel's ancient enemies. The present use of the name, which is intended to comprehend all the Holy Land, the ancient Canaan, has been introduced only in more modern times, but was not common in the scriptural times. This is made plain by examining the above and only references. See PHILISTINES. In Ps. lxxxiii. 7, "Philistines" signifies the same, namely, *the land*. This land extended from Joppa to Gerar on the coast, and inland nearly so far as the foot of the hills of Judah, being about 10 m. on the N. and 20 m. on the S. It was generally a plain country.

PAS-DAMMIM, PAS-DAM'-MIM, *the hand of astonishment*. This town is mentioned but once, 1 Chron. xi. 13; and in 1 Sam. xvii. 1 as Ephes-dammim, which is probably a variation of the same name. It has been identified, with some degree of probability, with a ruin in the valley of Elah eleven m. S.-W. from Jerusalem. The place is sufficiently defined on the map. Illustrates:—The success God grants those who put their trust in him. It is associated with two remarkable victories of David.

PHARPAR, FAR'-PAR, *that produces fruit*. This river, in the region of Damascus, runs from the E. base of Mt. Hermon, eastward to a distance of 10 m. S. of Damascus, and empties into a marshy lake about 16 m.

S. E. of the city. It is about one-fourth the size of the Abana, but is of exceeding importance to the fertility of the region around, as the Abana is to that about Damascus. These two rivers are the largest in the district; hence they are supposed to represent the two spoken of only in 2 Kings v. 12. See ABANA for the Lesson.

PHENICE, PHENICIA, FE-NY'-SE, FE-NISH'-E-A, *the palm*. This country stretched along the coast on the N., as Philistia did upon the S., of the Holy Land. It was a strip, in width eastward, reaching to the Lebanon mountains and upon them, as Hiram evidently had possession of the cedars of Lebanon, and stretching from Syria on the N. to Judea on the S., but varying at different periods, so that no exact limits can be put to the territory. Thus while in Gen. x. 19, Sidon seems to be the limit northward, as also seen in Josh. xiii. 4, 5, 6, it nevertheless in the times of our Saviour extended seventy-five miles north of Sidon to the coast-island Aradus. But while this, only, was the extent of Phenicia proper, its conquests in other parts of the world made it one of the wealthiest and the most influential nations of antiquity. It furnished the purple dye to which all the kings and monarchs, at one time, owed the beauty of their royal garments. On its shores, near Accho (see KISHON), at the mouth of the Belus (see map), were the first sands used for glass-making. We owe much to the early language and literature of this people: although comparatively little is known of their language or literature in itself, yet "no language of antiquity was so widely spread, the whole ancient world, almost, being the vantage-ground of Phœnician enterprise." It was,

however, very much alike to the language of the Israelites, namely, the Hebrew. The history of the Phenicians begins far back, perhaps 1500 B. C., about which time Sidon was builded. In the beginning of the thirteenth century B. C. Tyre was founded, and about 1209, Sidon having been defeated by the king of Askelon, Tyre became the great city and Phenicia rose to its greatest influence and power.

The coast, generally, was alluded to under the names at the head of this article, in Acts xi. 19; xv. 3; xxi. 2, but the name in Acts xxvii. 12 is that of a port in the island of Crete (Kreet, not Kree'-te), in the bay of Lutro, where there is a remarkably safe harbor.

PHILISTIA, FIL-IS'-TE-A. The country of the Philistines. It is the same as Palestina, and used in the same sense, which see under that name. Ps. lx. 8; lxxxvii. 4; cviii. 9.

PHILISTINES, FIL-IS'-TINS. These people occupied the coast on the S. W. of the Holy Land, from around Joppa on the N. to below Gaza and about Gerar on the S., and inland to where the mountain began. At the northern end their country was about ten miles wide and in the S. about twenty. This country is called in Scripture the low country or the vale, Deut. i. 7; Josh. ix. 1; x. 40. It was divided by low water-courses, dry in summer and generally filled in winter. It is highly probable that the country in which they lived had much to do in modifying the character of this people, and perhaps in rendering it exceedingly difficult to trace their origin or form any correct idea of their relations to other nations. In Gen. x. 13, 14; Amos ix. 7; Deut. ii. 23,

they are traced from the Casluhim and Caphtor, the latter being probably the maritime city or island and the former the people. See Jer. xlvii. 4. They may have been originally Egyptians, nevertheless, and their appearance, as represented on Egyptian monuments, is very similar to Egyptians in many respects. They were a bold, hardy and ingenious people, and very similar to the Phenicians in their knowledge of the arts. Hence they were very efficient enemies to the Israelites, Josh. xv. 45-47; xiii. 2, 3; 2 Chron. xxi. 16; 1 Sam. xiii. 21. From the latter passage, it appears singular that the Jews should, for so many years, have remained subject to the Philistines in so simple an art as that alluded to. At the same time we see the superior advancement of arts among the Philistines when compared with the Jews. In after times, however, the Jewish nation seemed to have surpassed all around them in the splendor of their buildings and arts, but not until the reign of Solomon. They are mentioned 310 times, including the title of Ps. lvi., and one time when it signifies the land. See PHILISTIA.

PISGAH, PIZ'-GAH, *eminence*. See NEBO. Numb. xxi. 20; xxiii. 14; Deut. iii. 17; iv. 49; xxxiv. 1; Josh. xii. 3; xiii. 20, are all the references. Lesson:—Same as NEBO.

PTOLEMAIS, TOL-E-MA'-IS. See ACCHO.

RABBATH or RABBAH, RAB'-BATH or RAB'-BAH, *metropolis*. This city was a powerful city of the Ammonites E. of the Jordan, 16 m. S. E. of Mt. Gilead and 45 m. a little N. of E. from Jerusalem. The ruins stand in a long valley (as seen in the map), through which a

stream passes, the bed of which as well as the banks is paved. It was, doubtless, judging from the remains, a splendid city, but the prophecy of Ezekiel (xxv. 5) has been literally fulfilled, as travellers have testified. Deut. iii. 11; Josh. xiii. 25; 2 Sam. xi. 1; xii. 26, 27, 29; xvii. 27; 1 Chron. xx. 1; Jer. xlix. 2, 3; Ezek. xxi. 20; Amos i. 14 are all the references. That Rabbah in Josh. xv. 60 was in Judah, and is not known. Lesson: The fulfillment of prophecy.

RAMAH, RA'-MAH, *height*. * There were several Ramahs whose sites are known. 1. Ramah of B, is about 4 m. N. of Jerusalem, represented rightly on the map, Josh. xviii. 25; Judges iv. 5. In Judges xix. the place is described in connection with the crime of the Benjamites and the fearful consequences. Here Saul abode in Gibeah under a tree in Ramah, *i. e.* his army lay around and between the two, while he in person occupied the height of Ramah, 1 Sam. xxii. 6. It was a fine position for a fortress, as it commanded the highway to Jerusalem, hence 1 Kings xv. 17, and the effort of the king of Judah, verses 18-21, to prevent this rebuilding or fortifying, as "building" here means. Jer. xxxix. 5, 6, 7, describes the beginning of an event which terminated in captivity and mourning. In Ramah the prisoners were guarded while the temple and city of Jerusalem were being robbed and destroyed, and mourning was heard from the hill-top and "height" (Ramah). Jeremiah was himself taken captive, xl. 1, 5. Then took place that prophecy uttered before, Jer. xxxi. 15, afterward repeated and fulfilled when the infants were murdered by Herod. Ramah was rebuilt and occupied after the cap-

tivity, Ezra ii. 26; Neh. vii. 30. Lesson:—The hopeless sorrow of those to whom God grants no hope.

2. RAMAH in **A**. Probably the site of the Ramah indicated upon the map; 13 m. S. E. of Tyre is this Ramah of **A**. It is simply mentioned and that but once, Josh. xix. 29. Its position is sufficiently defined on the map.

3. RAMAH of **N**. is found 25 m. S. S. E. from Tyre, surrounded by olive groves and overlooking a fertile plain. It has no ruins. It is only mentioned in Josh. xix. 36.

4. RAMAH or RAMATHAIM ZOPHIM, RA'-MATH-A'-IM ZO'-FIM. This was the birth-place and home of the prophet Samuel, and has been thought to be at Soba, a little village on a height with ruins, exactly four and a half miles a little N. of W. of the Jaffa gate of Jerusalem. But there are nevertheless doubts as to this site, 1 Sam. i. 19; ii. 11; vii. 17; viii. 4; xv. 34; xvi. 13; xix. 18, 19, 22, 23; xx. 1; xxv. 1; xxviii. 3.

RAMOTH IN GILEAD, RA'-MOTH, *heights*, **L. G.** This city was 2 m. S. E. of Mt. Gilead, a principal city of the tribe of Gad and a city of refuge, Deut. iv. 43; Josh. xx. 8. Its spring, olives and vineyards and hills surrounding are all indicated on the map. It was a strong fortress, and, when taken by the king of Syria, it was regarded as a national loss; hence the two kingdoms of Israel and Judah combined to retake it, 1 Kings xxii., but the king of Israel was mortally wounded in the battle fought here, xxii. 34–37; 2 Kings ix. 14, 15; viii. 28.

REPHAIM, VALLEY OF, REF'-A-IM, *giants*. This short valley is represented on the map, having its N.

terminus about one mile S. W. of Jerusalem. In Josh. xv. 8 it is called the valley of the giants. Here the battles of David with the Philistines took place, 2 Sam. v. 18, 20, 22; 2 Sam. xxiii. 13, 14. Other references are found in Josh. xv. 8; xviii. 16; 1 Chron. xi. 15; xiv. 9; Isa. xvii. 5. Lesson:—The most trifling events [as the moving in the tree-tops] may, hereafter, be found to have been influenced by God directly for great ends. The most minute ordinances of God are therefore to be strictly observed.

1. RIMMON, RIM'-MON, *pomegranate*, **S.** This town was probably upon the site indicated on the map, 13 m. S. W. of Hebron. There are a few ruins of a village on this tell, which is located in the low country, and about one mile S. are two other tells covered with ruins, among which is a fine fountain or spring and a reservoir between them (see map). These sources of water attract the Bedouin for miles around. This seems to explain the name in Josh. xix. 7 and 1 Chron. iv. 32, where the word Ain means spring, and suggests that the town was at the spring indicated above. In Neh. xi. 29 the words En and Rimmon seem combined and indicate the same place, and one which was occupied after the captivity. So that Ain Rimmon, and En [the same as Ain] Rimmon were the same general place.

2. RIMMON, THE ROCK RIMMON, **B.** This was a fortified position 8 miles N. N. E. from Jerusalem, singularly isolated by deep valleys around and rugged sides, a very fit place for such a refuge as the remnant of the tribe of **B.** made of it after the slaughter at Gibeah, Judges xx. 45, 47, 47; xxi. 13. Lesson:—Be not vio-

lent even in doing a right act, lest you cause the erring to cover their wickedness by your willfulness.

SALEM, SA'-LEM, *peace*. See JERUSALEM.

SALT, VALLEY OF. Here 18,000 Edomites were slain by King David, 2 Sam. viii. 13; 1 Chron. xviii. 12; 2 Kings xiv. 7; 2 Chron. xxv. 11; Psalm lx., title. This valley is rightly shown upon the map south of the Dead Sea. There is by some supposed to be another site north of Palestine, but as the association of the place is with the Edomites, and as there are and have been from time immemorial vast quantities of salt in the valley above referred to, there can be little reasonable doubt of the identity of this place with the Scripture Valley of Salt.

SALT SEA. Also called the VALE OF SIDDIM (Sid'-dim), Gen. xiv. 3. When at first the sea was thus called it was doubtless of less size than at present. It is now 45 miles in extent, varying with the rains, by about 9 in width. It is called the SEA OF THE PLAIN in Deut. iii. 7. It is not only salt but acrid to the taste, and no living fish are found in it. Sometimes fish float in from the Jordan, but they always die. The writer has put fish of the Atlantic ocean into its waters, but they all died in a few minutes. The waters are sometimes crossed by birds in their flight, but few are ever seen to float upon the sea. This sea is supposed to have more than doubled its area after the destruction of Sodom and Gomorrah and to have covered those cities, the sites of which, though lost, are with great reason supposed to be where indicated on the map, S. W. of the sea, near a ridge of solid salt 5 miles long, which yet bears the name of Mt.

Sodom, or Jebel Usdum in the Arabic. Sometimes pieces of sulphurous bitumen are seen upon the waters, apparently disengaged from the bottom. On the south of the peninsula the bottom of the sea is quite level and forms what might have been the plain. The represented level may be seen on the S. E. corner of the map under the "LEVELS," and at the second or N. and S. profile of the Dead Sea. The whole country W. of and around the sea indicates that a most fearful volcanic eruption occurred many centuries ago, and the probabilities are, that before the destruction of these cities, the Jordan ran through this vale of Siddim, or Valley of Salt, and emptied into the Red Sea on the south. But at the destruction the whole country sank, and the place became a salt sea by receiving the washings from the salt mountains and hills around and by the sun distilling off the pure water and leaving the salt behind. Deepest part, 1317 feet. The mountains on the W. of the sea are exceedingly high and steep, as are those on the E., and they are cut into by ravines of great depth. The rivers are indicated on the map. Lesson:—The changeless element of punishment. It symbolizes, also, its perpetuity.

SAMARIA, SA-MA'-RE-A, *watch height*. This was a city built by Omri, king of Israel, B. C. 925, upon a mountain of the same name, 30 miles N. of Jerusalem. It was the chief city of the kings of Israel and of the ten tribes, 1 Kings xvi. 23, 24. It continued the capital till the carrying away of the ten tribes by Shalmanezar, B. C. 720, 2 Kings xvii. 3, 5. During nearly the whole time of its occupation as the royal residence it was the scene of idolatry, notwithstanding it was constantly de-

nounced by the prophets and incessantly in trouble from within and without, 1 Kings xvi. 32, 33; 2 Kings x. 18-28. It was also the scene of many acts of Elijah and Elisha, 1 Kings xiii. 32; xvi. 24, 28, 29, 32; xviii. 2; xx. 1, 10, 17, 34, 43; xxi., xxii.; 2 Kings i., ii., iii., v., vi., vii., x., xiii., xiv., xv., xvii., xviii., xxi., xxiii.; Luke xvii. 11; John iv. 4, 5, 7, 9; Acts i. 8; viii. 1, 5, 9, 14; ix. 31; xv. 3.

The hill is now terraced roughly, probably the remains of ancient terraces held up by the olive and other trees still growing in large numbers upon the sides of the hill. The reputed tomb of John the Baptist is covered by the ruin of a church, itself not far off from a little filthy village bearing the name of Sebaste [Se-bas'-te] somewhat altered, as pronounced by the natives. Sebaste was the name Herod gave it in honor of Augustus, who gave it to him, the Latin epithet of whose name, translated in Greek, took that form. In the time of our Saviour Samaria was splendidly rebuilt by Herod. There are many remains and long colonnades of fallen and half-ruined columns. Lesson:—The long enduring struggles of God's mercy.

SAMARIA, DISTRICT OF. This lies between Galilee on the N. and Judea on the S. The exact limits cannot be traced, but according to Josephus the boundary on the N. ran much as designated on the map, along the line of Mt. Carmel and so E. to about Succoth. The southern boundary corresponded very much with the southern lines of Ephraim, though this is not decided, and the line is given on the map for convenient memorizing, though it might also run from Joppa E. to Jordan

through Bethel. After the time of the Roman rule the name disappeared.

SAPHIR, SAF'-IR, *a city*. This town, only mentioned once, Micah i. 11, is in the low country of J., about 30 miles W. by S. from Jerusalem. All that is known is in the reference. It was probably a pleasant and beautiful town, but idolatrous. This might be gathered from the name and prophecy.

SAREPTA (also ZAREPHATH, ZAR'-E-FATH), SAREP'-TA, *a place where metals are melted and tried*. This was an ancient Phœnician town on the Mediterranean shore, and a port. It is probable that a refinery of metals anciently existed here, judging from the name and from intimations in the history of the coast. The Crusaders mention this town on the coast. The modern town, on the hill back of the ruins bearing the same name, is evidently not upon the ancient site. The writer was once forced to stay here some time, and in examining the ruins discovered the remains of an ancient furnace and the slag still adhering to the sides of the furnace lining. There are also the signs of a spring of fresh water; and steps of marble descending to it. Here Elijah went to dwell and here he performed the miracle upon the cruse of oil, 1 Kings xvii. 9, 10; Obadiah xx.; Luke iv. 26 the only passages in which it is mentioned. Lesson:—God is no respecter of persons, but measures all by their souls' worth only, and by their trust in him and fear of him.

SHARON, SHAR'-ON, *the plain*. This plain extended on the coast from Mt. Carmel to Joppa and eastward several miles. It was the largest and most beautiful

pasture-land of Palestine. The slopes of Carmel come down upon it so gradually that, in many places, one may almost drive to the summit of the mountain-range. Here Shitrai the Sharonite fed the herds of King David, 1 Chron. xxvii. 29; Isa. xxxv. 2; lxxv. 10 indicates the excellence of the pastures. It was also celebrated for its beauty, Isa. xxxv. 2 and for its flowers, Song of Solomon ii. 1. It is called Saron in Acts ix. 35. Lesson:—Christ has a special claim upon the beautiful: it is only because Christ lives that the beauty of this world is not desolation.

SHECHEM, SHE'-KEM. A city of SAMARIA, built between Mt. Gerizim and Mt. Ebal. It was also called SY'-CHAR. It was a very ancient town, and is first mentioned Gen. xii. 6, wherein it is printed Sichem, but is precisely the same as Shechem. Here Abram tarried for a season and received the promise of the land to his seed, and here he built an altar. Jacob also remained for a time near this town, and his sons caused a difficulty with the men of Shechem, Gen. xxxiii. 18, 19; xxxiv. i. 2, 20, 24, 26. It was made, after the conquest of the land, a city of refuge, Josh. xx. 7. It was the great gathering-place during the life of Joshua, from the fact, as it is supposed, that Joshua's residence and home being at Timnath Serah, 15 m. S. W., this was the nearest town of any importance, Josh. xxiv. 1, 25. It was the capital of the kingdom set up by Abimelech in the time of the Judges, Judges ix., and afterward destroyed by him, Judges ix. 34-45. It was rebuilt soon after, for here the great meeting of the tribes took place at which the fate of the kingdom of Israel was settled under

Rehoboam, 1 Kings xii. 1. See also 1 Kings xii. 25, and compare with 2 Chron. x. 1; Jer. xli. 5; 1 Chron. vi. 67. First noticed Gen. xii. 6, wherein Sichem is the same in the original tongue. Sychar (John iv. 5) was a name originally given to the place, by the Jews, in contempt of the Samaritans to whom the town belonged. The word signifies "drunkard;" see Isaiah xxviii. 1. This city belonged to Ephraim, and was 27 m. N. of Jerusalem in a straight line. It has springs, and water from these springs flows through the streets, and the city being exactly on the height of the watershed, the streams divide within the city, part running E. to the Jordan and part W. to the Mediterranean. It is mentioned 48 times. It is now the seat of all the Samaritans still living, who annually worship on Mt. Gerizim. Lesson:—Beware of a bitter conscience, which is the child of an angry one. An unholy conscience may be conscientious in inviting itself and its company to eternal despair. Witness the Samaritans.

Near to Shechem are two places of great interest—Jacob's well and Joseph's tomb. The author carefully measured the depth of Jacob's well and found it 86 feet from the ruined surface, and without water in December. It was therefore not a well of "living water;" hence the allusion of our Saviour in John iv. 10, 11. Joseph's tomb is a small square building, Joshua xxiv. 32. There is a Moslem tradition that Joseph's body was removed to the cave of Machpelah at Hebron, but beyond this there is no authority for the tradition, Acts vii. 16. Lessons:—

1. The exhibition of a Christian love is limited to no place, person or state. Christ while waiting, while

fatigued and hungry (notice that word "THUS," John iv. 6) and alone, speaks to this woman. Notice the results of such a spirit. 2. What precious turns may be given to things temporal toward things spiritual; "this water," "this mountain," &c., used to turn attention to that living water, to that eternal mountain of God's holiness, from the Jerusalem here to that above, &c.

SHILOAH, SHY-LO'-AH, *sent.* Isa. viii. 6. See SILOAH.

SHILOH, SHY'-LOH, *apostle*, E. This was a city in E., which owed its importance chiefly to the fact that the ark of God remained here a long time, Josh. xviii. 1; 1 Sam. iv. 3. It was the residence of Ahijah the prophet, 1 Kings xi. 29; xii. 15; xiv. 2. It is frequently mentioned as accursed and forsaken, Ps. lxxviii. 60; Jer. vii. 12, 14; xxvi. 6; and in Jer. xli. 5 is the last mention of it. It is on the highway from Jerusalem, 17 miles N. and in complete ruins. A little eastward is the fountain of Shiloh, represented correctly on the map, where the onset of the Benjamites upon the daughters of Shiloh took place, Judges xxi. Lessons:—1. The events which occurred at Shiloh teach, that piety in the man does not excuse neglect in the parent. 2. No minister or teacher of righteousness has a right to be so engaged in God's work in the church as to omit God's work in his own family. 3. If the child will dishonor God, the parent has a right himself to escape the punishment which must pursue the obstinate child. 4. There will be revelations in the last day which may show that there never was a wicked child who could not, at one time, have been restrained by a faithful parent, 1 Sam. iii. 13.

SHOCHOH, SHO'-KOH, *defence*, 1 Sam. xvii. 1. See SOCOH.

SHUNEM, SHU'-NEM, *their sleep*, I. This little village was celebrated for being the place before which the Philistines gathered in Saul's last battle, 1 Sam. xxviii. 4. Here lived the rich Shunammite woman who prepared a prophet's chamber for Elisha, 2 Kings iv. 8-37; viii. 1-6. It is a little village, with no ruins, $3\frac{1}{2}$ m. N. of Jezreel and 53 N. of Jerusalem. The first notice is in Josh. xix. 18. Lesson:—Be not unmindful that the blessings you obtain, even as rewards for good deeds, are of grace and not of independent right, and God, who gives, may take them when he pleases.

SIDDIM, VALE OF, SID'-DIM, *the level field*. The south end of what is now the Dead Sea was the former vale of "the level field," or Siddim. The slime-pits are now covered, but the bitumen has been often thrown up from it, some specimens of which the writer possesses. Here was the battle-field in which the king of Sodom and his allies (Gen. xiv. 3, 8, 10) were defeated by the confederate kings in the first great battle of Palestine. As from the remains of Pompeii we can testify to its depravity, so, if we could in a similar manner and degree examine the remains of Sodom, we might approve God's righteous judgment in regard to it and all the "cities of the plain," as it was doubtless on this plain, now submerged, that those cities were located. Lesson:—God's coming witnesses, now concealed, whereby he shall prove his righteous judgments, Jude 15.

SIDON, or ZIDON, SY'-DON, *hunting or fishing*. This was one of the oldest, if not the oldest, city of Phœnicia,

situated upon the coast and partly built out into the sea. It was noted for its splendid advance in the arts and sciences and for the great skill of its workmen. It is called the first-born of Canaan, Gen. x. 15. Even after the defeat of Sidon (see PHŒNICIA) and the exaltation of Tyre, the former is spoken of as furnishing the fleets of the latter with seamen, and Hiram furnishes Zidonians as workmen for the temple of Solomon. It was an important place during the Crusades, and the battles are indicated on the map. It is a walled city, yet poor and filthy. The most interesting Phœnician monuments and some fragments of the ancient language have been found here. The chief references are Gen. xlix. 13; Josh. xi. 8; xix. 28; Judges i. 31; x. 6; xviii. 28; 2 Sam. xxiv. 6; 1 Kings xvii. 9; Isa. xxiii. 2; Jer. xxv. 22; Jer. xxvii. 3; xlvii. 4; Ezek. xxvii. 8; xxviii. 21; Joel iii. 4; Matt. xi. 21; xv. 21; Mark iii. 8; vii. 24, 31; Luke iv. 26; vi. 17; x. 13, 14; Acts xii. 20; xxvii. 3. Sidon is about 120 m. nearly due N. from Jerusalem. Mentioned 32 times. Lesson:—My knowledge of any gospel truth which might have saved others and did not save me if I repent not, shall be a reason for my condemnation, Luke x. 13, 14.

SILOAH or SILOAM, POOL OF, SILO'-AH or SIL-O'-AH, SIL'-O-AM or SIL-O'-AM, *sent.* We are indebted to Josephus for the location of this pool, which is marked No. 12 on Jerusalem of the main map, and on the corner map, is about 100 yds. W. of the S. point of Ophel, connected by a dotted line with the fountain of the Virgin on the N. E. in the valley of Kedron. The dotted line is a tunnel, hewn out of the solid rock, con-

necting the two and supplying the pool of Siloam from the fountain of the Virgin. The distance between them along the winding line of this passage is 1750 feet. The water of both fountains is the same, and therefore the pool of Siloam is rightly a pool and not a fountain. The reservoir of Siloam is of marble, and 53 feet in length and 18 wide. A flight of steps leads down to the bottom, and in the centre of the pool is the upright lower end of a broken column. The pool is alluded to by this name only three times, Neh. iii. 15; John ix. 7, 11. The village of Siloam is opposite and on the sides of Olivet, and "the tower" which was "in Siloam," Luke xiii. 4, was probably a building which fell on some in that town where many of the dwellings, not made in the solid rock, seem almost ready at any time to fall. This pool is the same as that alluded to in Isaiah viii. 6 under the name Shiloah. Lesson:—There is no evidence of faith so trustworthy as obedience.

SION, SY'-ON, a name of Mt. Hermon in very early times. See Deut. iv. 48.

SOCOH, SO'-KOH, *tents*, J. There were two towns of this name, and one in the upper and the other in the lower country of Judah. In 1 Kings iv. 10 the lower Socoh was probably referred to, because the plain was the most fertile and able to furnish provisions for Solomon's table. Joshua xv. 48 (the only passage) alludes to the other, "in the mountains," while xv. 35 alludes to that in the plain. See for the plain Socoh 1 Sam. xvii. 1; 1 Kings iv. 10; 2 Chron. xi. 7; xxviii. 18. Shoco, Shochoh and Shocho are the same as Socoh.

Socoh in the plain was 14 m. W. S. W., and that in

the mountains 26 m. S. S. W. from Jerusalem. Lesson:—"The race is not to the swift, nor the battle to the strong," Eccles. ix. 11.

SODOM, sod'-om. There has been considerable pains taken to find out the meaning of this name, but without much success. It may mean "burning," and therefore indicate the bituminous material or slime found originally in that plain of Sodom; and it may mean "*cultivated fields*," and allude to the fertility of the plain before destruction, "as of the garden of the Lord." However, Sodom was the chief city of the five, and, as indicated, (see SALT SEA) may have been on the plain at S. W. part of the sea near where is the mountain of that name (see map), Khashm Usdum meaning "Ridge of Sodom." The volcanic remains, the sulphur, bitumen and salt found in abundance, with other circumstances, go to sustain that scriptural account of the destruction of those cities—Sodom, Gomorrah, Admah and Zeboim—in this part of Palestine. The first allusion to Sodom is in Gen. x. 19, and other important references are in Gen. xiii. 10, 12, 13; xiv., xviii., xix.; Deut. xxix., xxxii; Isaiah i., iii., xiii.; Jer. xxiii., xlix., l.; Lamentations iv. 6; Ezekiel xvi.; Amos iv. 11; Zeph. ii. 9; Matt. x., xi.; Mark vi. 11; Luke x., xvii.; Romans ix. 29; 2 Peter ii. 6; Jude 7; Revelation xi. 8. The remains of Sodom are supposed to be where the name is upon the map, though no certainty can be arrived at as to the location either of Sodom or Gomorrah, and none of the discoveries up to the present are satisfactory. Mentioned 49 times, with one spelling Sodoma, Rom. ix. 29. Lesson:—See SID-DIM, VALE OF.

SUCCOTH, SUK'-KOTH, *booths*. This place was originally only a stopping-place on the Jordan plain, probably at or near the spot indicated on the map about 40 m. N. N. E. from Jerusalem. Here Jacob, after meeting his brother and turning back from the Jabbok to cross Jordan on his way to Shechem, stopped to pasture. The place is not identified, but the town on the W. side indicates that probably on the E. side near that spot was the town Succoth. There are copious fountains near there and the pasture is fine, Gen. xxxiii. 17; Joshua xiii. 27; Judges viii.; 1 Kings vii. 46; 2 Chron. iv. 17; Psalm lx. 6; cviii. 7. Lessons:—1. Some even of God's people will never learn except they be taught with briers and thorns. 2. They shall have judgment without mercy, that have showed no mercy.

SYCHAR, SY'-KAR. See SHECHEM, John iv. 5.

SYCHEM, SY'-KEM. See SHECHEM, Acts vii. 16.

SYRIA, SYR'-E-A. Supposed to be derived from Tsur (tsoor), the name of Tyre, and meaning the land of Tyre. Some have supposed it signified "*roses*." Syria lay at the north of Palestine (see PALESTINA), but in some cases the name was used indefinitely for all Palestine and the region N. to Aleppo. Syria, however, was subdivided into five principalities, of which Syria of Damascus was one, and the others beyond, northward. In the New Testament the use of the word was indefinite. It is doubtful whether it ever was defined with accuracy. In Matt. iv. 24, the allusion is to parts beyond and N. of Galilee and E. by Damascus, and also to the plain of Cœle Syria between the Lebanon ranges, where were fine and populous towns. In Luke ii. 2 the name is applied

to the province of which Cyrenius was governor, and which did not include Palestine. So also the sense is restricted in Acts xv. 23. The word alludes to the country on the north, and is therefore not a word properly included in the geography of Palestine or the Holy Land.

TAANACH, TA'-A-NAK, *who humbles thee*, **L. M.** It is at present a mean little village on the S. side of a hill with a summit of table land, on the S. W. border of the plain of Esdraelon, 48 miles N. of Jerusalem and 13 m. S. S. W. of Nazareth. It was a royal city of the Canaanites in the territory of **I.**, but assigned to **M.**, and is mentioned in the triumphal song of Deborah and Barak, Judges v. 19; Josh. xii. 21; xvii. 11; Judges i. 27; 1 Kings iv. 12; 1 Chron. vii. 29. Lesson:—The helplessness of unbelief, for it was this only which allowed the Canaanites to possess this town in spite of the tribe which should have had it, Judges i. 27.

TABOR, TA'-BOR, *choice*. This mountain was on the confines of **Z.** and **N.**, and on the N. E. part of the great plain of Esdraelon. It is circular and oval as seen from the N., but like a truncated cone as seen from the W. There are ruins upon its top of an ancient fortified town and of a church. The town existed before and since the time of our Saviour, and therefore the tradition that the transfiguration took place here has been set aside. The view from Tabor is the most beautiful and interesting of any, from a natural elevation, to be found in that or any other land. Allusions to the town of Tabor on the Mount are found in Josh. xix. 22; 1 Sam. x. 3; 1 Chron.

vi. 77. Allusions to the mountain itself in Judges iv. 6, 12, 14; viii. 18; Ps. lxxxix. 12; Jer. xlvi. 18; Hosea v. 1. Lesson:—From the last reference and Ps. lxxxix. 12, we see how prone we are to pervert to our ends what God intended for his glory, and thus spread a snare for ourselves and others. This beautiful hill was probably once made, in part, an altar-site to pagan deities.

TAPPUAH, TAP'-PUAH, *apple*, J. This was a city 4 m. W. N. W. of Hebron, on a ridge, Josh. xv. 53, called herein Beth-tappuah. It was a place only mentioned once, that city alluded to in Josh. xii. 17; xv. 34, being in the low country and unknown, as was also that alluded to in Josh. xvi. 8, and in xvii. 8.

TEKOA, TE-KO'-A, *the sound of the trumpet*. This city was 5 miles S. of Bethlehem, on a hill broad at the top and commanding a fine view to the E., even to beyond the Dead Sea. It was sacked by the Turks in A. D. 1138, and nothing further is heard of it till the 17th century, at which time it was desolate, as it has been ever since. There are four or five acres of ruins on the top of the hill. Tekoa was the residence of the "wise woman" who interceded for Absalom, and it was the birth-place of Amos the prophet, 2 Sam. xiv. 2, 4, 9; 1 Chron. ii. 24; iv. 5; 2 Chron. xx. 20; Jer. vi. 1; Amos i. 1. Lesson:—Almost any reason becomes a good one for pleasing ourselves.

THEBEZ, THE'-BEZ, *brightness*. This city stands on the side of a hill at the N. end of a plain surrounded by rocky mountains. Olive groves are at present about it and signs of industry and prosperity. There are some large hewn stones, and some wells and cisterns, evidently

ancient remains. It was ten miles N. E. from Shechem and 34 m. N. from Jerusalem. It is interesting as the place where the cruel Abimelech met his death by the hands of a woman, see Judges ix. 50 (where the phrase "*all-to brake his skull*" is equivalent to "*altogether broke his skull,*" meaning that his skull was injured to such a degree that he was fatally wounded and could not recover. It should not be spelled "break," as it is not in the infinitive but in the imperfect tense, and thus it is corrected in the latest and best editions being printed as above), 2 Sam. xi. 21. Lessons:—1. Though wickedness prosper a while, it will not always. 2. Retributive justice: "As he had slain his brethren all upon one stone, he was slain with a stone."

TIBERIAS, TY-BE'-RE-AS, *named from Tiberius, the Roman Emperor.* This city, on the Sea of Galilee, is mentioned but once in the Scriptures by this name, in John vi. 23. It was a town of considerable importance in the time of our Saviour, and derived its subsistence chiefly from the fisheries upon the lake on the W. coast of which it was situated. Here at the present day are shown many relics of the apostle Peter in a little chapel bearing his name. It is supposed that it occupies the site of the ancient Chinnereth or Cinneroth, from which the sea anciently took the name of Sea of Chinneroth. It is very highly probable that this supposition is correct, although some objections are found against it. See Deut. iii. 17; Josh. xi. 2; xix. 35; 1 Kings xv. 20 for the city; and for the sea, Numb. xxxiv. 11; Josh. xii. 3; xiii. 27. This sea is 12 m. 7 furlongs 484 feet long. The town is in lat. 32° 46' 14''. It is associated as a city

with the miraculous feeding of the multitude, which most probably took place on the hill nearest W. of the walls.

TIMNAH, TIM'-NAH, *an image, J.* There is a deserted village 15 miles almost due W. of Jerusalem which occupies the site of this town on the border of Judah, Josh. xv. 10. [It probably belonged to Dan, although on the border of J., and is the same as the Thimnathah of Josh. xix. 43]. Gen. xxxviii. 12, 13, 14; Josh. xv. 10, 57; xix. 43; Judges xiv. 1, 2, 5; 2 Chron. xxviii. 18. Lesson:—Some professedly good men fear the loss of reputation more than the loss of God's favor, and thus they often lose both.

TIMNATH-SERAH, or TIMNATH-HERES, TIM'-NATH-SE'-RAH, *the portion remaining, TIM'-NATH-HE'-RES, portion of the sun.* This was a portion remaining after the division of the land by Joshua, and given to Joshua. It was where he lived and spent the remaining days of his life, and where he died and was buried. The only references are Josh. xix. 50; xxiv. 30. It is 15 miles N. N. W. of Jerusalem (see SHILOH also), and was not a very pleasant region, and nothing but the unambitious character of the great warrior and leader can account for the choice of such a land, as, without doubt, he chose it himself. Perhaps it was called Timnath-Heres as a compliment to Joshua, who was as a "sun" and shield to Israel to guide and defend, but the other was the most used, as the name of "his inheritance." Lesson:—The most certain means of insuring a peaceful, happy and contented old age, is found in the service of God in our earlier days. Such was the character of him who was happy at Timnath-Heres.

TIRZAH, TIR'-ZAH, *pleasantness*. This town was located on a fine elevation surrounded by immense olive groves and commanding a charming prospect. There are few ancient remains. It is five miles E. of the city of Samaria and 30 miles N. of Jerusalem. It was, for about 50 years, the capital and royal residence in the northern kingdom, or Israel, 1 Kings xv. 21, 33. It was an ancient royal city until conquered by Joshua (xii. 24). The town is of some size and tolerably well built, 1 Kings xiv. 17; xvi.; 2 Kings xv. 14, 16; Song of Solomon vi. 4. Lesson:—Tirzah illustrates this truth, that beauty, without God's grace and favor, may become the occasion of interminable sorrow and disappointment.

TOPHET, TO'-FET, or TOPHETH, TO'-FETH, *a drum*. See HINNOM. 2 Kings xxiii. 10; Isa. xxx. 33; Jer. vii. 31; xix.

TRACHONITIS, TRAK-O-NY'-TIS, *rugged*. This was a tract of country on the N. E. of the Holy Land, and chiefly comprised that rocky and basaltic, or volcanic, country now called El Lejah (the Lejah) by the Bedouin (Bed'-win) inhabitants. It is about 30 m. S. E. of Mt. Hermon. The present little Arab town of Musmeih, the site of the Grecian Phæno, on the N. of the district, was the capital of Trachonitis. It is at present inhabited by a race of robbers and outlaws, and they seem to welcome such characters from all around. In this respect they are probably characteristic of their progenitors in the time of Absalom, for when Absalom murdered his brother he fled to his mother's kindred, who dwelt in Geshur (Ge'-shur, a part of this Trachonitis), and remained there three years protected in the rocky

recesses of this rugged region, 2 Sam. xiii. 37, 38. Trachonitis is mentioned but once, and that in Luke iii. 1, but Geshur is mentioned in 2 Sam. iii. 3; xiii. 37, 38; xiv. 23, 32; xv. 8; 1 Chron. ii. 23; iii. 2.

TYRE, TIRE, *strength*. This famous city of Phœnicia is 21 miles a little W. of S. from Sidon and about 120 miles N. N. E. of Joppa. It was a daughter of Sidon, but after the defeat of Sidon by the king of Askelon (see SIDON), its inhabitants almost entirely removed to Tyre and built a double town, part on land and part on the island just off the shore. After the union of the two people, the original inhabitants, probably from motives of pride and rivalry only, laid claim to an antiquity for the city greater than that ascribed to Sidon. This place was made famous in Scripture as the "strong city Tyre," first mentioned in Josh. xix. 29, and next as the city of Hiram, who sent cedars, carpenters and masons to build "David a house," 2 Sam. v. 11; 1 Kings ix. 11. King Hiram was a fast friend of David, 1 Kings v. 1. There was another Hiram of Tyre, whom Solomon sent for, who had evidently become deeply skilled in the arts of the Tyrians, whose mother was a Jewess and father a native of Tyre. This man did much toward the ornamentation of the Temple, 1 Kings vii. 13. Also see 2 Sam. xxiv. 7; Ps. xlv. 12; lxxxiii. 7; lxxxvii. 4; Isaiah xxiii.; Jer. xxv., xxvii., xlvi.; Ezek. xxvi., xxvii., xxviii., xxix.; Hosea ix.; Joel iii.; Amos i.; Zech. ix.; Matt. xi. 21, 22; Mark iii. 8; vii. 24, 31; Luke vi. 17; x. 13; Acts xii. 20; xxi. 3, 7. The present state of Tyre is one of fallen greatness. The writer once found many columns of beautiful and variegated marble which was

foreign, lying under water far out from the city shore, and the capitals of some of which were carved with exquisite beauty not entirely destroyed by the action of the water. The fishermen literally cast their nets among these remains of ancient Tyre. Tyrus and Tyre are the same. Lesson:—The fulfillment of prophecy.

ZEBULUN, the same as ZABULON, ZAB'-U-LON, *dwelling*. The patriarch Jacob foretold the position and chief characteristics of this people and tribe, Gen. xlix. 13. By Zidon, Jacob means the country of Phœnicia which bore that name in his day. Moses corroborated what Jacob said, Deut. xxxiii. 18, 19. Zebulun's territory was one of the most fertile and of the richest in Palestine; **A.** and **N.** bounded it on the north. It shared with **A.** the outgoings to the W. toward the sea of the Mediterranean as well as the Sea of Galilee on the E., taking in a large portion of the rich plain of Esdraelon on the S. On the W. it was bounded by Asher. The tribe is alluded to Josh. xix. 10, 16, 27; Matt. iv. 13, 15.

ZANOAH, ZA-NO'-AH, *the rest, J.* A little village 10 miles W. of Jerusalem on the slope of a low hill. Only mentioned in Josh. xv. 34; Neh. iii. 13; xi. 30. The inhabitants are noted only for helping in rebuilding the walls of Jerusalem after the captivity. There was another Zanoah (Josh. xv. 56) farther north, but not known in its location.

ZAREAH, ZA'-RE-AH. Neh. xi. 29. See ZORAH, which is the same place.

ZAREPHATH. See SAREPTA.

ZELZAH, ZEL'-ZAH, *noontide*. This little village,

noted only as having Rachel's tomb in its vicinity, and mentioned only once, 1 Sam. x. 2, is to be found just 3 miles S. W. of Jerusalem and not a mile due W. from Rachel's tomb. See BETHLEHEM.

ZERED, VALLEY OR BROOK OF, ZE'-RED. It runs into the S. E. corner of the Dead Sea. Its associations may be fully found in Numb. xxi. 12; Deut. ii. 13, 14. The Israelites crossed somewhat farther up than is represented on the map, or about where it touches the border, where the valley is not so steep as it is nearer the Dead Sea. Zared is the same word changed only in one letter.

ZIDON. See SIDON.

ZION. Another name for Jerusalem. See JERUSALEM.

ZIPH, ZIFF, *mouthful*, J. A little city about 3 miles S. E. from Hebron. There is a little hill of Ziph at this place about 100 feet high, and about ten minutes' walk E. of this, on a low ridge, there are the remains of some ancient settlement also called Ziph. The place gave its name to the wilderness near it (see map), Josh xv. 55; 1 Sam. xxiii. 14, 15, 24; xxvi. 2; 2 Chron. xi. 8. Lesson:—See Saul with 3000 chosen men following poor David with his 600, and learn that a bad conscience will make cowards of us all.

ZOAR, ZO'-AR, *little*. This city, or village, as the name suggests, must have been near Sodom. Supposing Sodom to have been where we have located it, the ancient remains at the place Zoar, on "the tongue," Arabic El Lisan, in S. E. part of the Dead Sea, may indicate where that village was. It was known after our Saviour's time

and during the Crusades by that name. It is considerably higher than the level of the sea, for the writer saw the tongue of land from a position on the plains S. of Jericho at the head of the Dead Sea 27 miles off, showing that its height must be much greater than what was originally the level of the vale of Siddim, if that vale was at the south end of the Dead Sea. Its position is indicated on the map on the E. side of the sea, 12 miles northward from its lowest or most southern limit. It was first called Bela, and the change of name occurred after the destruction of Sodom and Gomorrah, Gen. xiii. 10; xiv. 2, 8; xix. 22, 23, 30; Deut. xxxiv. 3; Isaiah xv. 5; Jer. xlviii. 34. Lessons:—1. Earnest intercessions are sometimes heard and granted, although, as in the case of Lot, they be somewhat selfish. 2. "Little ones are worthy of remembrance." 3. Some places have been spared from destruction only because they protected the righteous.

ZORAH, ZO'-RAH, *hornets' town*, J. This place may be seen upon a spur of the mountains of Judah running into or toward the low country, one or two miles N. of Beth-shemesh and 13 m. W. from Jerusalem. It was in Judah, but inhabited by Danites, Josh. xix. 41. It is celebrated as the birth-place of Samson, Judges xiii. 2, 25. See also xviii. 2, 8, 11; 2 Chron. xi. 10; Neh. xi. 29. Also see Josh. xv. 33; Judges xvi. 31; xviii. 2, 8, 11; 2 Chron. xi. 10. Lesson:—The strongest man on record was one who, from infancy, drank no wine or strong drink. Zoreah and Zareah are the same.

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The principle upon which the authors have proceeded with their work has been to admit nothing without authority, as they have had access to the highest sources of information in Europe and this country, added to their own personal examinations while sojourning in the land of Palestine.

The names of the principal authors and travellers to whom they acknowledge indebtedness for personal communication and information are as follows :

Rev. W. M. Thomson, author of "The Land and the Book," to whom proof sheets of the map were submitted during the early part of its preparation, made some valuable suggestions.

Rev. J. L. Porter, resident missionary for many years at Damascus.

Dr. H. Keipert, the first Biblical Cartographer of Germany, presented a manuscript map to the authors, upon which was drawn all that he had gathered for years, and also added marginal notes of great value.

The late Rev. Edward Robinson, Professor of Biblical Literature in the Union Theological Seminary of New York.

Dr. J. G. Wetzstein, the Prussian Consul at Damascus, who has made some important discoveries in regard to locations.

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the kindness of Dr. Jessup of the Syrian Mission.

EXPLANATIONS.

In addition to what are given below the title on the map, it may be mentioned that where the exact site of a place is unknown, the mark of interrogation is placed before the name, thus: ? SODOM. The names printed in heavy black capitals, as **JERUSALEM**, are all, without exception, Biblical names, spelled as they are in the Scriptures.

Those in outline capitals, slightly shaded, are classic names, while those in script type are the modern Arabic names.

Generally the size of the letters will indicate the comparative importance of the place, especially when the relative position is taken into consideration with the size of the name.

All figures denoting dates and references are intended to point out the places of battles, slaughter, or sieges, and they refer to the time as recorded in history.

Where dots are put around a convent or village, they indicate the existence of ruins.

Where a castle is imperfect in outline it is demolished to the extent and on the side where such imperfection occurs. These are all the explanations that are deemed necessary in the introduction of the work.

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The following are a few of the commendations received from those who have made the land of Palestine a subject of careful study :

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